The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

January 22, 1921

Crusaders

For Christ and His Church

The Young People's Christian Union is Enlisted in the Murray Anniversary Crusade

It is engaged in a campaign for church attendance among its members, and it has adopted the slogan:

"Every Member of the Union a Member of the Church."

It is seeking for young people to add to its membership, and so to have two Universalists at work where there was only one before.

It is calling for volunteers—for the ministry and missionary service.

The Young People's Christian Union desires and deserves the hearty support of the Universalist Church, its ministers and lay people, that there may be this year a Union in every church, and so in every church to-morrow a band of trained, consecrated and co-operating Christians, ready to advance the Kingdom of God among men.

Young People's Number

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 359 Boylston St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

Universalist Publishing House

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359 BOYLSTON STREET BOSTON
DORCHESTER AVE. & 60TH ST. CHICAGO

Μιγμα

If we have learned nothing from five years of blood and fire and tears we are either morally bankrupt or intellectually imbecile. The time is at hand; otherwise the peoples of the earth face universal anarchy. (*Joseph Fort Newton.*)

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Strange days! North China is starving; our western farmers have corn to burn; the world is running on credit, and every week sees more deep sea ships laid off for want of cargoes. (*Boston Herald.*)

ι λ

I object to any revival of the Puritan Sabbath, in the interest of Sunday observance and in the very name of religion itself. A great deal of the present-day laxity is a reaction against the exaggerated severity of those times. The Puritan idea of Sunday was always a mistaken one, and it never represented a consensus of the opinion of the Church. It never represented more than the peculiar views of a relatively small class of Christians. (*William T. Manning.*)

υ λ

At least three-fourths of the best ability and best character in the United States remains in hiding, so far as public knowledge and public service are concerned. (*Nicholas Murray Butler.*)

υ λ

"To make the Panama Canal impregnable!" How swift a return to pre-war delusions. (*Boston Herald.*)

υ λ

The world is beginning to feel the reaction from the war effort. Depression and unemployment are not limited to America. Paris, London, Central and Southern Europe, Canada, Japan—there, too, is deflation taking its toll. During the fat years we failed to take thought for the future. (*William L. Chenery.*)

υ λ

The Australian Federal Government has approved an extensive scheme, at a cost exceeding a million, to provide for the education of the children of fallen and permanently incapacitated soldiers. (*Manchester Guardian.*)

υ λ

Vice-President-Elect Coolidge did not help to wash the dishes after the Christmas dinner in Northampton, his son says. But the point is that the American people, knowing how simply the family lives, believe that he is quite capable of it. (*Congregationalist.*)

υ λ

The United States army is the smallest among the great powers. (*Dearborn Independent.*)

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All its resources are at the service of our Church and our faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds, paying interest to the donor for life.

MASSACHUSETTS STATE CONVENTION

The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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THE Universalist Leader

Two Dollars a Year | 103d Year | New Series | Vol. XXIV No. 4

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Now is the time to begin preparation for the Bicentennial.

* *

It does not take many people of the right caliber to do great things.

* *

Our progress is into such a progressive life that though we get far we seem to gain little.

* *

Men work hard enough to get along without work to have earned enough by work to be free from work.

* *

If when looking for a new pastor you try to find a bargain, that is just about the size of what you will get.

* *

Are we brave enough to ask ourselves how many of our so-called necessities are really needless luxuries?

* *

Alas, when we have scattered our words of wisdom, the fools of the earth come and devour them up!

* *

Start the young men right, and the right way for some of them is in and through the Christian ministry.

* *

Few of us are trying to walk humbly with God. Most of us are too busy trying to get God to walk with us.

* *

Many a man's head outgrows his hat, but the curious thing about it is that the same small "lid" fits it still.

* *

"Yes, in a minute," impatiently cried the young procrastinator, but history records that he never got there at all!

* *

In the intervals between complaints just be honest and jot down a few of the things you can really be grateful for.

* *

How honest is the man who puts the money he has stolen in his wife's name to place it beyond the reach of attachment?

* *

There is sometimes a very good friend in jeans and a ragged coat, but it isn't fair to expect him to pose successfully in a modern ball-room!

Don't think you have money enough to hire a minister to do all the work of the church. The church is a co-operative institution—all are partners and the minister is simply a manager.

* *

Sometimes in the light of opportunity and duty one wishes heartily for an "abandoned ministry"—a ministry which has abandoned self and selfish ideals and in perfect faith given itself to the Christ-service.

* *

"She Hath Done What She Could"

A few weeks since we had regretfully to note the passing of one of our oldest and most faithful women ministers, the Rev. Emma E. Bailey. Like all ministers she was richer in spirit than in possessions. But she did not underestimate the worth of her possessions. A relatively large part of all she left was willed to the Publishing House for the service of the faith she gave her life to serve. There could be no finer or more characteristic expression of her generous and devoted spirit.

Soul in the Making

Professor Robinson has recently published in *Harper's* a series of articles on "Mind in the Making," tracing the intellectual development of the race from its post animal to its present stage. We need even more to have some one undertake a similar survey of our spiritual development. Meanwhile, remembering that physiology has taught us how largely the history of the race is repeated in the individual, we ought to give thoughtful study to such a spiritual biography as one of our own young people, Mr. Granville Hicks, has given us in "Thinking Things Out." Those of us who are trying to help realize the religion of to-morrow, will be glad of this study of a youthful soul in the making.

Let Us Have Fair Play

We frequently run into the self-satisfied man who has no church connections, who does nothing in the way of support of any religious institution, and who recognizes religion only when there is a death in his family, and then he wants the best in the way of a funeral service, and even for this forgets to offer any compensation for the time and effort of the clergyman.

And we have noted how this man excuses his attitude by saying the churches are not doing anything of a practical nature. Now this man and lots of others are wilfully blind. The best test is to ask the man himself how much he has given towards the local hospital or towards the starving children in the Near East. The chances are he will reply that he has not given anything yet, he is waiting until he can be assured that the money will reach those who need and not be eaten up by grafters along the way. And in this way he will stall along until the need is over and he will save his money for a new auto! The thing to do is for some one big enough to handle him to take him by the collar and shake a little truth and good sense into him and shake a little of the slacker out of him. He thinks the churches are not doing anything, simply because he doesn't know anything about what they are doing and he is too mean to find out. The time has come when the church should demand and get fair play. In the millions of dollars being raised for the starving in Europe and Asia, almost the whole of it comes from the churches and church people, and the chief corner-stone of every institution of benevolence is the Christian Church, and what is even more significant is the fact that the motive principle which impels any one, churchman or anti-churchman, is the Christian principle of brotherhood which comes into this world and into human lives through the instrumentality of the Christian Church.

* *

CHURCH NEWS

ONE of our prominent laymen writes us: "It seems to me that the *Leader* should contain prompt news items of important events. This would include such meetings as the Gloucester Celebration, the Sunday School Institutes at Chicago and at Chattanooga, Ferry Beach, etc. Promptness is the essence of the value of such items. A bare outline properly written up with sufficient color would answer the purpose until a more detailed account could be given."

It certainly is true that the news value of a church paper depends to no small extent upon the promptness and accuracy of the report of important events of church activities. The work of covering these events, however, is, for the religious weekly paper, an entirely different proposition from that of getting the news for a daily paper. The responsibility can not be assumed by the editors alone. There should be some one in every section sufficiently interested in what is going on in his or her church to keep us informed. If no one is sending in reports of the "big" things that are going on in your church, make yourself reporter "*ex-officio*" to see that the important events are covered.

From the *Reformed Church Messenger* we quote: "The secular press may be able to afford the luxury of paid correspondence in every locality; but the religious press is dependent almost altogether upon the willing and loyal co-workers who recognize it as a part of their duty and privilege to help the Church paper to function helpfully and efficiently in spreading the good news of the kingdom."

But timeliness is only one essential in reporting. Do not think we want only reports of baked-bean socials and rainbow fairs. If your parish has raised $250 from its annual bazar we are glad to hear of it, but we want the emphasis to be upon the religious activities of the church rather than upon the social or materialistic side of the work. Producing goods, not simply keeping the machinery going, is the chief concern of the factory; so with the church, ministering to the needs of the individual and the community, rather than maintaining itself as an organization, is its greatest interest.

Items that indicate that this work of broader service is going on are not lacking. One church writes that its social committee is providing socials not for the Sunday school alone, but for the whole neighborhood, that the Sewing Circle is sewing for the poor and that its Mission Circle is co-operating with the Associated Charities. Perhaps your church is doing just such service for its community. If so, we want to hear of it, and so do others.

Again, the personal item has interest. Another church, for example, reports that its minister has been elected vice-president of the state Conference of Social Workers, and is chairman of the Better Films Committee of his city and county.

The people over the country like also to know who are the prominent laymen in the Church, and what they are doing. If some one is holding an important office of public service, or is accomplishing something worth while in your community, indeed that is a church news item of interest to all.

Give us the news while it is still *news*. When all the happenings of six months or a year are sent in at one time some of them are completely out of date, and such a record is sure to be so long that we could not possibly print it all. Each item, sent in promptly, would be printed promptly, and read with interest, but we can not print reports of Easter services at Christmas time, and no one would read them if we did.

The Church News columns can be made as interesting and as worth while as any department of the *Leader*. It is you who can help us to make it so. We urge your criticism, adverse and favorable, and ask your co-operation in this undertaking.

* *

A CHALLENGE

DURING the past year Universalists have contributed not less than seventy-five thousand dollars, for the starving children of Armenia. They have given several times that amount to other worthy charities. We have spent many hundred thousands on ourselves, that is to say on our own churches. This means many generous givers, but who will say he or she has given all that was possible?

Now comes the call of our Japan Mission for twenty thousand dollars. Up to date about three-fourths of it has been pledged by fifteen states. The rest ought to be easy. The Church of Brotherhood can and will surely contribute to teach brotherhood to a great people the cost of a broadside from a battleship if lack of brotherhood should ever bring war with this same great people. *The Leader* goes to many "isolated Universalists" not enrolled in any of these fifteen states. It would like to receive from them

enough to report that in Japan this year, as in Armenia last year, we had completed the task we undertook. Who will send a thousand dollars, or a hundred, or less?

* *

ESCAPED FROM A MUSEUM

UNDER the urgency of an emergency even a free people will submit to much unpleasantness and considerable actual discomfort; but any attempt to perpetuate any extraordinary authority will arouse a free people to the insistence of resistance.

Because people supported "drives" in war time does not mean that they have consented to perpetual driving, as some of the volunteer drivers have learned. Because the people have accepted laws that make interested communities "dry" is no sign that they propose to become a dried-up people, preferring gloom to sunshine even on one day in seven.

The men who have organized themselves into the Lord's Day Alliance have overlooked large principles proclaimed in the Lord's Book. "The Sabbath is made for man, not man for the Sabbath," is the statement of the Christ to whom, according to their professions, they would convert their fellows. By whose authority do they proceed to change his principle of dealing with the Sabbath day, or arrogate to themselves the right of deciding how "man" shall act with the day that was made for him? He who wrote Leviticus described the Sabbatical year as a time when they should "proclaim liberty throughout the land unto all the inhabitants thereof." If we are to seek the customs of earlier days, why should we stop our search in the darkness of a middle period, why not consult the Mosaic law? "Where the Spirit of the Lord is there is liberty," wrote the apostle to the church at Corinth. But where the spirit of the Lord's Day Alliance is there would be no liberty.

Because of this explicit contradiction it is relevant that we demand of these gentlemen that they identify their relation with the Lord as the first step of their campaign. It looks to many of us in the still-permitted sunlight of our human days, as if they had stolen the livery of heaven for a proverbial purpose. To say the least, their program will provide the idle hands for which a certain evil spirit is said to arrange mischief. And he himself will be to pay, if this Alliance of the Lord's one day shall have their dark and devious way.

But these retrogressive minds have been even more unfortunate in reading the psychology of a free people than they have been casual in the perusal of their Bibles. If they should succeed in their design of artificial darkness even they, themselves, would discover that they had killed the goose that laid the golden egg of liberty from which alone was hatched the very privilege of their present attempt. When people are free, they who wish can follow precisely such a program, as far as they themse ves are concerned, for the Lord's Day as they propose for all. But if all were forced to such an interpretation of righteousness, virtue, which is twin of volition, would also die.

One of the officials of this Alliance confesses to having once visited a museum, in which perhaps he became obsessed with the customs and practises of an ancient past. He comes out with a desire to cover the nude statues with "skirts and breeches," but the proposed blue laws lugged out and uncovered to the public view discover more mortification than any undraped statuary. The things he seems to like are the nests of more dangerous and more volatile germs than those he dislikes. One is almost tempted to wonder how, having once gotten into a museum, he ever managed to escape.

* *

KINDER TO THE KINDRED

MR. HOOVER, making an appeal for the relief of children in Europe, is quoted as saying:

> "There is in this children's problem a great moral issue. We are to-day feeding enemy as well as friend. We are to-day replacing hate in the minds of children with affection.
>
> "To me it is a glory to the United States that three million five hundred thousand hungry waifs should sit each day at our table. For I would rather have the American flag implanted in the henrts of the children of Europe than flying over any citadel of victory."

The moral issue which is thus indicated is present also in connection with our missionary work. It is an obligation inherent in the Universal Fatherhood of God. The Japanese are working to secure a *fiat* racial equality, but they scarcely seem aware of the fact that all men can not be created equal unless it is true that all men have a common origin. There is a close connection between this desire which the Japanese are so emphatically expressing and the keynote of Universalism which we in a very much less emphatic way are striving to express to the Japanese.

The best way of securing friendly relations between the United States and Japan lies in the character-training of the children of both countries. It is exceedingly unlikely that any war between America and Japan can possibly eventuate in the near future, whatever the distant future may hold. Before that reaches us, however, those who are now children both in Japan and America will have assumed the burdens of their respective citizenship.

Work with children therefore assumes a very decided human importance, and especially so in our missionary efforts. Kindergarten work is a recreation, a revelation, and a relief. It is a recreation for children, a revelation to everybody who studies t, and a relief to both parents and teachers. When proper equipment is properly utilized, the kindergarten has unlimited possibilities for future civilization. It is far easier to teach true fundamental principles to children than to convert older people from false teachings. It is just as difficult "to teach an old dog new tricks" in Japan as it is in America. And it is just as easy to improve human character in Japan by true teaching of their children as it is in America. There is no lack of children to teach, but there is a lack of housing and equipment. In this condition of affairs the significance of our effort to establish more kindergartens may be more easily understood when viewed in the light of this "moral issue."

To build a kindergarten in Japan is to be kinder to our kindred. To build more of them is to be kinder still to ourselves.

The Young People's Christian Union

The Rev. Stanley Manning

FIVE thousand Universalist young people organized for fellowship and service in the Church, this, in a word, is the Young People's Christian Union of to-day. Once or twice in the history of the organization it has had a larger membership, but always with a much larger proportion of older people enrolled. To-day it is distinctly recognized as a society *of* the young people, and *by* the young people, but *for* the young people only to the extent of affording them an avenue for service, and an opportunity for training for future work in the Church.

It is a many-sided organization, for, as new opportunities for service have offered themselves, the Union has reached out and grasped them. This is true both of local societies and of the national organization, both of which have rendered large service, the first to the churches and parishes with which they are connected, the second to the denomination as a whole. (On other pages of this issue of the *Leader* is presented an account of the various departments of work in the National Union, which by means of state and local superintendents or committees enlist the support and co-operation of many individual members of the Y. P. C. U.)

In its genius, spirit and purpose, it is primarily a devotional organization, formed to afford opportunity for self-expression along religious lines to the young people of the Church. A parish without a Y. P. C. U. is not affording to its young people the means for spiritual development which self-expression gives. A parish with a Y. P. C. U. can hold its own young people and win new ones if care is taken to make and keep it a young people's society, and to encourage the members in the good work which they undertake.

But the Young People's Christian Union is much more than an organization formed for the purpose of holding devotional meetings. It is a training school in church administration, as well. The local organization of the Y. P. C. U. closely parallels that of the parish, and experience in the one is the best of preparation for service in the other. This involves the raising of money both by voluntary subscriptions or offerings and from entertainments; the expenditure of the money so raised for both local and denominational, including missionary, purposes; and, perhaps most important of all, the assignment of individuals to specific tasks on committees, involving an acquaintance with personal peculiaritires and abilities, and their organization for Christian work.

The Union affords similar training for service in the other organizations of the church. Not a few of the leaders in the work of the Women's Missionary Association to-day were trained in the Y. P. C. U. ten, twenty or thirty years ago. A very large proportion of to-day's Sunday school teachers and officers had the same training. When the Universalist Comrades are completely organized it will be found that many of their officers, like the founder and the present president, were trained in the Y. P. C. U.

What is true of the local parish and its various organizations is likewise true of the Church as a whole. More and more the tasks of leadership among us are being assigned to Union-trained men and women. The General Superintendent, the Vice-President and Secretary of the General Convention and several of its trustees, the Dean of our largest theological school, all these and many more have been members, workers, leaders, in the Y. P. C. U.

On the administrative side, the State and National Unions are acquainting their officers and the delegates to Conventions with the handling of denominational problems: how to secure co-operation from those who are disinclined to co-operate; how to plan and carry out enterprises which involve the enlistment of hundreds of local societies and thousands of individuals; how to administer missionary and trust funds.

All of this training, and the discussions which form an important part of the devotional meetings, afford an intellectual stimulus which is a valuable part of the self-development of the young people of the Church.

The Union rounds out this service to its members and the Church by furnishing abundant opportunities for social culture and enjoyment. From its inception, the Christian Church has been a social fellowship, and the ability to make folks feel at home, feel that they belong, is a large factor in the growth of any church to-day. The young people are at work doing just that thing among others of their own age. That is now the largest factor in the membership growth of local societies. A little later they will be able to win new members for church and parish, as many of them are doing to-day.

More than thirty years of history as a denominational organization, loyally doing its part toward the advancement of our cause; nearly thirty-five years of service as local societies in some parishes, serving the needs of succeeding generations of young people, are abundant evidences of the worth of the Young People's Christian Union to its members and to the Church.

It was and is a spontaneous movement of the young people themselves, and its methods of work are

The Church of To-morrow

Thousands of consecrated workers.
Hundreds of trained leaders.
An army of missionary-minded Universalists.

Vital religious experience.
The power of self-expression in religion.
The joy of Christian fellowship.

These the Young People's Christian Union is contributing to the Universalist Church.

the result of long years of experiment and adaptation. The various kinds of meetings, the different departments and committees, the whole scheme of organization and administration, have been worked out by the young people to meet their own needs, to express their own spirit of service, and to challenge themselves and their fellows to devotion to Christ and his Church. The rapid growth of the organization within the last year and a half is renewed evidence that it is what the young people want, and so the best channel through which the Church can serve them by leading them into larger service.

It is adaptable to all sorts of local conditions. There are successful Unions in our churches located in the midst of great cities with all their allurements, and in remote country churches situated miles away from any town, where the Union is the only organization among the young people; there are successful Unions that approach or even exceed the hundred mark in their active membership, and there are others with less than a dozen in this class.

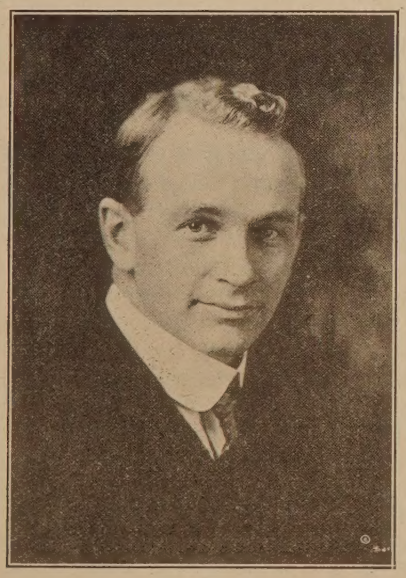
The Young People's Christian Union is the organization which is helping to develop for the Church of to-morrow active instead of nominal Christians, trained workers instead of raw recruits, men and women who can see beyond the walls of a local church or the boundaries of a single parish, who are not localists but Universalists, and in whose heart there is a deep and abiding purpose to make their lives count for humanity and God.

Biography (More or Less Auto) of Stanley Manning, A. B., B. D., N. D. Y. P. W.

The Rev. Clifford R. Stetson

SEVERAL years ago a certain prophet of Universalism whose name began with M "at the earnest solicitation of his friends" began to write the story of his life. Death prevented his completing the work, but the second Mrs. M published it, with notes of her own added thereto.

History repeats itself. A modern prophet of Universalism whose name also begins with M "at the earnest solicitation of his friends" began to write the story of his life. Modesty, his numerous other duties, and the fact that he is still alive, prevent his completing the work. So in the unavoidable absence of the second Mrs. M we publish the present installment, and refer you to the files of the future for the closing chapters. We quote freely, and add such explanation as may be necessary.



The Rev. Stanley Manning

His story begins: "I was born in 1492 on the other side of the street from Central Park in New York, and my first adventure with the police was when I failed to keep off the grass."

The police must have kept on his trail, for the family moved in quick succession to Stamford, Conn., to Brooklyn, N. Y., back to Stamford, and finally to Chicago, where the police were left behind, and Stanley joined the Woodlawn church and Y. P. C. U., now a part of the new St. Paul's.

In 1905 he graduated from Lombard College and Ryder Divinity School, taking his first two degrees, A. B. and B. D. Urged by Dr. Shinn, he went South immediately, with the only assured income of $300 a year for half time at Americus, Ga. During the next four years he held pastorates at Americus, Rutledge, Senoia, Monticello and Cordele in Georgia, at Camp Hill and Florala in Alabama, and at De Funiak Springs in Florida. Not all short pastorates, however, as he was holding several at once most of the time.

Some of the interesting events of this Southern ministry are mentioned:

"I was ordained Dec. 15, 1905, in the church at Americus, Dr. Shinn preaching the sermon, on a stormy night, with eleven people in the congregation.

"During a few months in the winter of 1907-08 I substituted as teacher in the Camp Hill school, teaching five classes in history, and one each in physiology, physics, civics, arithmetic, English Lit., and acting as coach for two football teams, while going out to preach every Sunday.

"In March, 1908, I went to DeFuniak Springs, Florida, and Florala, Ala. These churches were twenty-six miles apart—they have changed the road since I was there, and the distance is now twenty-eight miles—and I used to walk from one to the other, often making the trip back to DeFuniak during the night after preaching two or three times on Sunday, and arriving in time for breakfast."

More interesting still is the next item: "On May 1, 1909, I went to Oshkosh, Wisconsin, and was married June 29." Mrs. Manning was Miss Ethel Fennessey, whom he had met at the Spoon River Associa-

tion, and later co-eded with for a year at Lombard. Two Junior Mannings have come to help them in their work—Donald, the Vice-President of the Anyville Junior Union, and Marjorie, who is everybody's sweetheart.

Of the years which followed—three at Oshkosh and eight at Minneapolis, in the pastorate of Tuttle Church—the story has little to say. They were filled with successful ministry, and he held many positions outside the local parish. Up to the close of this period Mr. Manning had held almost every important office, and served on nearly all the committees in the local Y. P. C. U., had been secretary and treasurer of Sunday school, and filled many important parish offices. In the larger field, he had been president, vice-president, and two-cents-a-week superintendent of Illinois State Y. P. C. U., and secretary of three different State Conventions, and Superintendent of Churches in one. He had also served two years on the National Y. P. C. U. Board, and as National President three years, and is a member of the Foreign Mission Board.

With this record behind him, Stanley Manning took his third degree—N. D. Y. P. W., in August, 1919, and retired from the active ministry to enjoy his remaining years in the comparative quiet of his present job. His chief duties are attending conventions and church suppers, and telling other people what to do to make the Church and Y. P. C. U. a success. Last year he traveled 34,600 miles, slept in 144 different beds, and incidentally assisted in the organization of nearly fifty Junior and Senior Unions, with nearly as many more since September, 1920. Stanley Manning goes everywhere, knows everybody and sees everything. He has attended every National Y. P. C. U. Convention since Chicago, 1898, and every session of the General Convention since Minneapolis, 1905. He's 100 per cent Universalist, and working at it all the time. He is building himself into the Universalist Church of to-morrow, and making it a stronger church thereby.

Thinking Things Out

Granville Hicks

Here is a challenge to the Church. It is a human document revealing some of the intellectual and spiritual struggles and explorations of one of the young men of the Universalist Church. His experience, with varying details, can be duplicated in thousands of instances. It should be read by every one who is interested in the young people of our Church. The author has held several positions, including that of president, in his local Union at Framingham, Mass., has served on the State Executive Board, and is now on the editorial staff of *Onward*.

IF there is one thing to which we young people object it is the acceptance of established customs simply because they are established. There is not one of us who has any intellectual capacity whatsoever who is content to believe just the things his father believed before him. We are discovering the universe, and the oldest thing in the world is brand new to us. We have our own adjustments to make, our own little struggle to find our place in the scheme of affairs. With some of us that struggle is easily ended, and with some it is a life-long task, filled with ceaseless effort of body and mind, and ceaseless seekings of the soul.

Those who early arrange to their satisfaction their relations with their surroundings are those of the slothful mind. They may refuse to accept established customs, but they take the path of convenience and their philosophy of life is determined by circumstance. That is as true of the young man who goes to church four times a Sunday without knowing why, as it is of the one who idly flouts the value of religion. It is merely that one has been brought up in an atmosphere conducive to church attendance, while the other has turned materialist because his surroundings, either in themselves or in his reaction to them, have led him in that direction. Yielding thus to external forces, these young men choose the way of least resistance, take their being, their purpose, their destiny for granted, and become what the newspapers call "average citizens," living lives of mediocrity, achieving mediocre ends.

But there are others of us who, looking upon life in all its complexities, resolve to have a hand in shaping our destinies. We weigh the carefully conceived ideas of previous generations, and endeavor to the best of our ability to discard only those which our intellects bid us. We try, despite our realization of the limitations of our natures, to think things out, to start in afresh, unhampered by preconceptions and conventionalities. It is a dangerous process, perhaps, and one in which many a young mind loses for the nonce its grip on reality, but the result is a life that we can call our own.

I can remember the first time I got down to the foundation of things and asked myself why I believed in God. It took time to satisfy me that my faith in an Infinite Being was not based on somebody's say-so, but on a consciousness that was not born of this earth. For a length of time, and not an inconsiderable length, I was to all intents and purposes an atheist, but can any one deny that I was brought into closer contact with God because of the experience?

Even with that point clear, I could not be contented until I had investigated my views, both philosophical and theological. The feeling that there is a God does not determine one's ideas about that God, nor does it assure one of God's plan for the universe. The whole field of theology had to be ranged as thoroughly as a boy of my age could range it to see what ideas appeared to be soundest. In time I evolved a system which, allowing as it did for expansion and alteration, satisfied me as nearly as I could hope to be satisfied. I had determined my views on life and death, on God and man, I had found them all too full of flaws, but I had at least the satisfaction of knowing that it was not my indolence, but the finiteness of man, that prevented me from arriving at perfection.

One might expect that, having thus in a juvenile

way pigeon-holed the universe, I should have gone no farther. Instead I had sense enough to realize that I had only made a beginning. The generalizations I had made, while far more satisfactory to me than those of any other person, were but the foundations on which the code that was to govern my life was to be built. My struggle became to relate my idea of God and of the end of man to daily life, and I found myself constantly baffled in the task. The quest for the means of linking up my life to the eternal life of God has never stopped to this minute, and must remain the dominant force in the years to come.

I have no reason to believe that I alone have felt the urge of this quest or that I am the first to think things out. With the exception of those whom I have characterized as too slothful to attempt to think for themselves, every young person has had my experience. Some reason with themselves, others take advantage of the aid that is offered them. Education, by revealing the thoughts of master minds, helps to start the youthful intellect on paths that lead to satisfying conclusions; contact with others in the same state of restless inquiry contributes to one's store of truths; and the Church helps.

That the Church plays its part in the development of youth, I feel confident. All during the period in which I was beginning my search for truth, I was a regular attendant at church. Looking back, I can not remember that at any time I received a definite contribution to the code I was evolving, a single idea that I seized upon and incorporated into my plan; but the feeling that I was connected with the one organization in the community that was appealing to the spiritual side of man was an inspiration in all I did, and the consciousness of working with others who aimed at ends similar to mine strengthened me.

Not only that, but when more recently I became connected with the Y. P. C. U., I realized more and more the importance of the discrepancy between my private views and the expressed belief of the Church. The difficulty of practical service impressed itself upon me, and I was drawn into positions of responsibility in the Union. Whereas hitherto I had been only concerned with evolving a philosophical and theological code, I now became far more interested in applying my theories. The Union provided a genuine solution for my problems by revealing to me in the discussions at the devotional meetings other people's attitudes, other people's ideas. New light was shed on questions that perplexed me by those who had had experience in working for the Union. By giving me a way to work, by straightening out my confused ideas, by gradually perfecting my methods, the Y. P. C. U. has made of value theories that in themselves were unavailing.

Yet I place as much value on the hours spent in thinking things out as I ever did. I have the satisfaction which I think every boy of nineteen ought to have of knowing that what I believe I believe through reason or through faith, and not because some one told me to.

It is the young person who thinks things out who has the possibility of becoming the best worker, when he at last clarifies his views. Every boy and girl who is to accomplish a definite service to humanity must know what he believes and why he believes it.

If the Church helps him to realize spiritual values and to put his high ideals to work, then the Church is assured of his support.

It is the shame of the Church, that many of them are so busy with mortgages, and suppers, and criticisms of the pastor, that the youth who is thinking things out goes elsewhere for aid.

The Leadership of the Y. P. C. U.

THE organized young people of the Universalist Church have called seven young men and women to positions of leadership on the National Executive Board. Under their direction the work of the Union is carried on. We present brief sketches of these young people, that you may become acquainted with them. They are worth knowing and following.

Rev. Clifford R. Stetson, President

This product of the Vermont hills first came into prominence in the work of the National Y. P. C. U. through his successful leadership of the Union in his native state. In 1919 he was called to the vice-presidency of the National Y. P. C. U., and last year at Murray Grove was promoted to the highest office in the organiztion.

He graduated from Canton Theological School in 1918, beginning his pastorate in Rutland, Vt., a few months before. He has just moved to Springfield, Vt., to assume the pastorate there.

In August, 1918, he married Miss Margaret Tower, and now there are three in the family, Ruth Clara having arrived last June.

Clifford and Margaret are volunteers for our work in Japan, having offered themselves at the consecration meeting at Ferry Beach in 1919.

Louis R. Merlin, Secretary-Treasurer

To judge by the number of offices which he holds or has held, Louis Merlin is New York's man-of-all-work.

He has served as vice-president and president of the Metropolitan District Y. P. C. U., treasurer, vice-president and president of the state organization, and at Murray Grove last summer was called to office in the National Union. Incidentally he is a trustee of the Metropolitan District Union, treasurer of the Metropolitan District Sunday School Institute, treasurer of the Church Cabinet, and secretary of the Sunday school in the Church of Our Father in Brooklyn.

In between times, he runs the stereopticon for Dr. Potterton's illustrated lectures, and draws his salary from a large building and contracting firm in New York.

Dean S. Macomber, Vice-President

Beginning as treasurer of the Junior Union in Perry, New York, Dean Macomber has held many offices in the Union of increasing importance and

responsibility. Most of these have been in the Union in St. Paul's Church, Chicago, and in the Illinois State Union. Chief among these was his administration of the office of president of the local Union which is to entertain the next National Convention. In one year 138 young people were identified with the organization, but he and those who worked with him insisted that only those who attended the devotional meetings of the Union regularly and could be depended upon at all times should be counted as active members. In spite of this unusually stringent rule, this Union had the largest membership in the country, and its treasurer's report showed figures comparable almost to those of the National Union itself. Because of what Dean Macomber did as president of St. Paul's Union and as a member of the State Board, he was chosen to his present office last August.

If you receive an invitation to attend a convention in Chicago, whether that of the Y. P. C. U. or any other, it may not have Dean Macomber's name signed, but it probably came from him, for he is working in the Convention Bureau of the Chicago Association of Commerce.

Marion A. Griffith, Superintendent of Missionary Education

Five of the seven members of the present National Executive Board have served as state presidents. Miss Marion Griffith of Minneapolis is one of these, and also one of those for whom this is the first year in her present position. In Tuttle Church and Sunday school she was always a willing worker, and partly as a reward for faithful service, and partly because of her interest in every department of the work, she was sent as a delegate to several State Sunday School Conventions (Interdenominational) to the Missionary Education Conference at Lake Geneva, Wis., and to the Y. P. C. U. Conventions and Sunday School Institutes at Cleveland, 1918, and Murray Grove, 1920. She has served as teacher in the Sunday school, as secretary of the teachers' and officers' cabinet, and as secretary and president of the local Union.

In business, after holding an important position in the Ninth Federal Reserve District Liberty Loan office, she became the secretary of the chief engineer of the Twin City Rapid Transit Lines, who is also chairman of the board of trustees of Tuttle Church.

Gertrude A. Schonland, Junior Committee

Teacher in Sunday school and in public school, secretary of the Congress Square Y. P. C. U. in Portland, and one of the quiet sort of folks who can always be depended upon, Gertrude Schonland was chosen one of the members of the National Y. P. C. U. Board at Murray Grove last summer, and appointed chairman of the Junior Committee. This Committee serves as the connecting link between the Junior and Senior Unions. Miss Schonland has not held many offices, but when some one had to be found in Congress Square Church to do some important piece of work, she was usually the one called upon.

Rev. George H. Welch, Onward Circulation Manager

From the presidency of the Ohio State Union, George Welch was chosen a member of the National Y. P. C. U. Board in 1919 and put in charge of the department of *Onward* Circulation. During his first year in that position, the subscription list of the paper increased from 1,030 to 1,632. Of course many factors entered into this growth, but George Welch was one of them.

A few months after his election upon the Board, he heard the East a-callin', and moved from Norwalk, Ohio, to Norwich, Conn.

He is a graduate of Canton Theological School, class of 1915, and in 1918 he married Miss Beatrice Van Dreser of Gloversville, N. Y., where he had been pastor. Jane Vollans Welch came to live with George and Beatrice last July.

Rev. John M. Ratcliff, Legion of the Cross Superintendent

Last in this list of state presidents to be called up higher is John M. Ratcliff, of Halifax, formerly of Illinois. He graduated at the University of Chicago and Ryder Divinity School several times, married Miss Lucille Smith of Ridgewood, Ill., where he had gone to do some missionary work during his pastorate at McHenry, and not long after they went to the New Brunswick capital.

John Ratcliff served as secretary of the Illinois State Convention's Commission on Rural Churches, where he did a creditable piece of research work. And as a part of his investigations he tried Brother Brooks' plan of setting up a tent in the small towns of southern Illinois and holding services for a week or two. At the time, this was reported in the denominational papers under the alluring title, "Tenting in Egypt."

In addition to his work in the local church and in the National Y. P. C. U. John Ratcliff is also Superintendent of the Social Service Department of the General Sunday School Association.

Serving the Church and Community

THE Y. P. C. U. is an organization which serves the local church and commuity. Here are brief accounts of the work of four Unions that are typical of many more, situated in the open country, in a small town, in a suburban community and in the midst of a great city. What has been done in these places can be done equally well in practically every parish in the denomination.

ARLINGTON, MASS

One of the best measures of the strength of a Union is the attitude toward it of those in the Sunday school. If they look forward to joining it as soon as their years permit, if practically every one of them steps into the Y. P. C. U. because it is the natural thing to do, then the Union may be sure it has found and earned an important place in the work of the church.

I have been asked to tell how a Union may attain this desirable position, and as my experience has been limited to the Arlington, Mass., Union, I can only tell how it was accomplished there.

Our Union could make no progress until it had earned the respect and confidence of the church and the Sunday school. It did not grow until by its acts and works it convinced parents, children and those of Union age that the Y. P. C. U. was a mighty good thing.

When the Union began to hold devotional meetings of real value, religiously and mentally, when it showed its interest in the church by its attendance at services, participation in fairs, and by financial support, the parents began to realize its value and they encouraged their children to join. The Union conducted Y. P. C. U. Day and Candle Light services, entertained other Unions and the State Convention,

gave many plays and entertainments, and besides enjoying the work, made itself prominent in the church. The children in the Sunday school were hearing constantly from their older brothers and sisters of the good times the Union had at its social and business meetings and they became eager to join.

Thus were attracted from the Sunday school the constant accession of new members that every Union must have if it is to survive. They are now the leaders and workers. The older ones have taken the next natural step into the larger work of the church, and largely because of the interest and training in church work that the Y. P. C. U. gave them.

Arlington had no special advantages or geniuses to accomplish this, but only the devotion and enthusiasm of a few at the beginning. Once started, the results and opportunities attracted the others. Any Union, larger or small, can do the same, if the few will only start the ball rolling.

Irving D. Dawes.

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OLINDA, ONT.

The Olinda Y. P. C. U. was organized in May, 1917, with only a handful of entirely untrained members, and as almost a forlorn hope for the future of the Universalist church at this place.

We have had many hardships and discouragements and may have more; but what we have had belong to the yesterdays and we have forgotten what they were, and those of to-morrow are only maybes, because there has always been and there still is the vision of to-morrow.

It is comparatively little that we have been able to do for the church in a material way, because our funds have been so largely spent to send delegates to our great National Conventions; but we feel that the steady spiritual growth of our Union proves this to have been a wise policy, although we were obliged almost to exhaust our piano fund to send our five representatives to Murray Grove. So we are already looking toward the "Windy City" 1921, but we have determined that this time our piano fund must be sacred.

We have tried each year to bear our part in the wider work of the National Union, and by so doing have proved to ourselves that giving is living.

Our members are gradually growing up to the idea of the Spiritual Comradeship of the Quiet Hour, and we have already almost doubled our number.

A most encouraging thing is that nearly all our members have within a few months become regular attendants at evening worship.

We held a Candle-light Service Sunday, Dec. 26, at 6.30, at which we sang Christmas songs and read Christmas poems.

We are planning to observe Young People's Day in a more efficient manner than ever before.

Every Friday there is a social evening at the Parish House and the Y. P. C. U. has charge every fourth week. We are supplied with several good games such as Bible games, authors, flinch, checkers, anagrams, and bean bags, and we often spend an hour or two dancing, but we know that the solid foundation for all our good times is laid on Sunday afternoons in the library of the Parish House where we hold our devotional meetings.

Myrtle Longland.

* *

CAMP HILL, ALA.

During the past two years our Y. P. C. U. has been steadily gaining for itself the recognition due it as an important factor in the local church work. Many of the older church members are just now beginning to realize what service the Union renders as the training school for those who will soon assume the leadership in church affairs.

Our devotional meetings have been held every Sunday evening. At the suggestion of our pastor, during this next year, two of the devotional meetings each month are to be in connection with the regular evening church service, the opening part to be conducted by the young people, and the pastor's talk to be on some subject related to the topic. In this way we hope to connect more closely the relations between the Union and the church.

The Y. P. C. U. socials are the only means by which the young people of our church are united for recreation and enjoyment. In a small town with no community house, no organized pleasures for the growing boys and girls, the Y. P. C. U. social stands

forth as the event when all the members may have an evening of wholesome fun and frolic. Our socials are usually held after the monthly business meeting, each member taking his or her turn in having the meeting. At special times like Hallowe'en, Christmas, etc., the business session is separate, other young people who are not members are invited, and we have a purely social evening. Several of our present members

first became interested by being invited to such meetings, later attending the devotional services, and then joining.

When people learn to play together they will certainly work better together. We have found that good socials are one of the best means of securing more work, and of keeping up an enthusiastic spirit among the various members.

As our Union has only revived active work during the past year we feel that considerable results have been accomplished financially. Our chief expenditure last year for the church was buying a supply of hymn books. The Union has also pledged $20 for the pastor's salary.

In connection with the work for the church our Union assigned to a committee the duty of putting flowers in the church and of decorating for all special services.

These are the only ways in which we have assisted the local church, but we have planned others for the ensuing year. Each Union can think of many ways in which assistance may be rendered to the church, especially in regard to little, seemingly unimportant, details. This is especially true in the small town church.

Our Unioners are anxious to secure new ideas for raising money. The last venture—an oyster supper—was very successful both financially and otherwise.

How those youngsters did work! And they are eagerly discussing plans for more work. A play will be given within the next two months.

Service for "Christ and His Church" must be devotional, social, and financial; during this next year we hope to make our Union go forward with this three-fold standard of service.

Mary F. Slaughter.

ST. PAUL'S ON THE MIDWAY, CHICAGO, ILL.

St. Paul's Young People's Christian Union was organized about two and a half years ago when the two churches, old St. Paul's and the Woodlawn Church, consolidated, forming the new and larger church known as St. Paul's on the Midway.

At that time the Union had a membership of about fifteen sincere workers. Through their efforts and with the addition of new members, it has grown to be an organization with a membership list of one hundred and fifty-six with an average of about ninety active members.

As a Union it is very successful financially, having raised over $1,100 last year and closing the year 1919-20 with a balance of over $150 in the treasury. The money taken in by the Union is used in many beneficent ways, such as social service work, missionary, both foreign and home, helping with the upkeep of the church and many other ways.

Socially St. Paul's Union leads the parish. Its socials, dances, parties and other entertainments attract a large majority of the young people of the neighborhood to the Union, in this way getting many members.

Being primarily organized for religious devotion, its Sunday evening meetings are excellent. Due to the fact that many of the members of the Union are not members of the denomination, the Union does quite a bit of local missionary work by having, after its Sunday evening devotional meeting, what is known as a sort of "personal chat" with the minister. This is accomplished in this manner: A group of about ten or

fifteen gather about Dr. Brigham and he explains the Universalist religion and answers any questions or problems that may occur to the members of the Union.

In this way, many members are gained for the Universalist church.

In social service work the Union prepares for and gives to those who are in need of them Christmas baskets, and it has also adopted an Armenian orphan which it supports by weekly collections.

Being host to the National Y. P. C. U. Convention next July, St. Paul's on the Midway extends a sincere invitation to all the members of the Y. P. C. U. in the United States and Canada to be present.

The more the merrier, and a bigger and better Convention than any that has gone before.

The Gymnasium of the Soul

THE Devotional Department of the Y. P. C. U., which includes its most important activities, is divided into two sections, one dealing with the devotional services and the other with individual spiritual culture through the Comradeship of the Quiet Hour. In this work souls are strengthened, religious experience made real, and the power of expression cultivated.

* *

THE DEVOTIONAL DEPARTMENT

The Rev. Clifford R. Stetson, Superintendent

Believing that the devotional training of the young people is of the utmost importance, the Young People's Christian Union has always made the devotional work the center about which all its activities are built. That young people are naturally religious is the first corollary of our accepted theorem, "Man is incurably religious." And the second is that young people need training in the expression and development of this religious life. It is this training which the Y. P. C. U. aims to give as its primary service to the young people of the Universalist Church. Important as it is to train our youth in denominational loyalty, in church administration, or in the social application of our gospel, it is still more important to give the devotional training. If the men and women of tomorrow know not how to find the deep values of religious truth and relate them to the whole of life, there will be no Church to administer, and no Universalism to challenge their loyalty.

The planning and oversight of this part of the Y. P. C. U. training is in the hands of the National Devotional Committee, which under present arrangement consists of the President, as chairman, the Director of Young People's Work, the leader of the Comrades of the Quiet Hour, Miss Beulah Cone, and the two Devotional Editors of *Onward*, Miss Mary Ballou and Miss Ruth Downing.

The Comrades of the Quiet Hour—which is a vital part of the Devotional Department—seeks to develop the devotional life of the individual, as explained elsewhere in this paper. The department as a whole seeks to develop in each local Union the type of devotional meeting that shall best give the training needed by its members. There are many types of Union, each requiring a different sort of topic and treatment. The work of the National Committee is largely suggesting and recommending methods for local groups. The real success of the department is dependent upon the state and especially the local Devotional Superintendents. Many of the Unions have placed this important office in the hands of some one older than average Y. P. C. U. age, who combines a knowledge of the young people with some experience in planning meetings and assisting the younger leaders. Others have found exactly the right qualifications in a really young Unioner. One of the most successful Devotional Superintendents I know is a girl just out of high school. The essential thing is that the Superintendent plan leaders and topics wisely, and give the required help without robbing the leader of his responsibility for preparation.

One important function of the National Department is the planning of the booklet of suggested topics. It is no small task to arrange a set of topics for the whole year that shall be at all fitted to the needs of the different kinds of Unions. They must be instructive, inspirational, and, above all, interesting. They must be broad and general, but also specific. They must be simple enough to be usable by very young Unioners, and at the same time deep enough to seem worth while to older members. It is of course impossible to use exactly the same topics in all Unions, but the suggested outline for each year is elastic enough so that it may be used as the basis for the year's study in every Union, and as many variations and substitutions may be made as local needs may demand. The committee will soon begin the preparation of the 1921-22 series. These will be chosen, not according to the theories of the committee, but as largely as possible by the judgment of those who have seen the actual working of the topics in Unions of all types. Suggestions from any who have had such experience will be gladly welcomed by the Committee.

In addition to the preparation of this outline the Committee presents suggestions for treatment of the current topics in each issue of *Onward*. The Senior topics, handled by Miss Ballou, again present the problem of meeting the needs of a hundred different groups in the limited space available. If the suggestions are too general some find them useless. If they are incorporated in an article many use this in place of any original thinking. If they are too short they are inadequate, and if they are too long folks won't read them. The present policy is to have a very brief, suggestive article—not conclusive, but introductory—and follow this with suggestions of method and supplementary material.

Testimony that has come to hand indicates that this is meeting the need of at least many of the Unions.

Miss Downing, in her treatment of the Junior topics, finds somewhat the same difficulties, although the Juniors naturally need more definite helps than Unioners of more experience. Probably no other part of the work of the National Devotional Committee is of more real help to all the Unions than these suggestions for local use.

In behalf of the young people everywhere who are faithfully trying to make their Union meetings truly devotional in spirit, the Committee bespeaks the loyal co-operation of every Universalist in this aim. The young people look to you, not for orders, but for encouragement. They appreciate your interest. It may be evidenced by your presence at their meetings, though not necessarily so. It may be shown by helping to find material for the topic, or by a word of cheer to the leader or officers. In your own way let the youth of your church know you are behind them, and so help them to build strong and true the future of the Church of the Living God.

COMRADES OF THE QUIET HOUR

Beulah S. Cone, Superintendent

The function of the Y. P. C. U. is to train young men and women for an active part in the life of our Church. Therefore it aims to develop the emotions, the intellect and the will in relation to the living of a Christian life. Its meetings and activities provide for this, but these are not enough. A great Christian leader said, in 1915, "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith." Something like this thought must have been in the hearts of some of the leaders in the Y. P. C. U. that same year, for they sought to meet this need by inaugurating the department known as "Comrades of the Quiet Hour," the aim of which is to encourage prayer and meditation and the daily reading of the Bible. They realized that this daily practise was needed to give our young people a personal experience with God—a God consciousness, without which it is impossible to develop intelligent, efficient and consecrated Christian lives.

In November, 1915, the first announcement of this department was made in *Onward*. When the next National Convention met, eight months later, there were eighty-five enrolled. To-day, after five years, our enrollment is over one thousand. To gain an idea of the increase in interest, compare the slow progress of the first year or two to the fact that about one hundred and fifty Unioners have enrolled in the last month. Each Union now tries for a one hundred per cent enrollment.

From the beginning the aim has been to win members of the Y. P. C. U. to this daily habit, but there has never been an exclusion of any one, young or old, who desired to enroll. The result in some cases has been the enrollment of whole families who now keep a Quiet Hour together.

There has been a fear among some that this emphasis on praying and meditation might tend to make our young people introspective and given to thinking rather than doing, but that thought seems never to have touched the young people themselves. Last spring one hundred young men were asked, "How has the Quiet Hour helped you?" The answers were all most practical. They speak of courage to meet big and little issues, helps to faithfulness, patience, self-control, and a greater willingness to live a life of service. A former questionnaire sent to the young women brought the same sort of answers.

One young man wrote: "Christianity will make itself felt as a great power in the world to stem the tide of selfishness and crime when Christians take time seven days a week to worship God, and not just one hour a week." Universalism will make itself felt as a great power when its men and women not only worship God each day, but are so filled with a knowledge of Christ, his life and his teachings that they will be fitted to meet the great opportunities and responsibilities of this generation. The Comrades of the Quiet Hour are enlisted to help build such a Church.

Looking Afield

FROM the very beginning the Y. P. C. U. has been a missionary organization. A number of churches have been built and others assisted, and at present the Union is responsible for our denominational missionary work in Texas, and for the salary of the pastor of the Shizuoka church in Japan. Money for these enterprises is raised through "The Legion of the Cross." A department of Missionary Education lays the foundations for intelligent missionary interest.

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MISSIONARY EDUCATION

Marion A. Griffith, Superintendent

The aim of the missionary education work of the Y. P. C. U. is not merely to teach the young people something of the work in our distinct mission enterprises, but to extend their sympathy and vision to something outside their own little home circle. It is a furthering of the phrase in our profession of faith which announces our belief in the Brotherhood of Man.

I appeal to you older people of the Church. Is the Union in your church doing something for some one else, some work which will help them to see wherein they may be of assistance to others?

In the spring months, March and April, the young people will be using the mission study book, "Serving the Neighborhood." Are your young people going to organize a mission study class? If they have not considered this will you not encourage them as a church and as individuals? Think what it will mean to humanity in future years if your young people are trained in terms of thinking of others. Make them know that you are in sympathy with this work and are ready to aid wherever you may.

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THE LEGION OF THE CROSS

Rev. John M. Ratcliff, Superintendent

The Legion of the Cross is the department through which a large part of the missionary funds of the Y. P. C. U. is raised. It takes the place of the old Two-Cents-a-Week department, and includes the raising of money for Japan as well as for work at home. It is called the Legion of the Cross to suggest the spirit of sacrifice which alone can carry the missionary program of the Church through to success.

Membership in the Legion is not confined to members of the Y. P. C. U., but includes many others who take this method of showing their interest and faith in the work of the young people, and of assisting the advance of our Church into new fields. Each year

in the late fall or early winter, an enrollment campaign is organized designed to reach every member of the Union, and as many others who are interested as possible.

There are three classes of membership: Regular members who pledge themselves to contribute a minimum of $1.20 a year (ten cents a month), to the missionary work being financed by the Y. P. C. U.; Plus members, who contribute at least twice this amount; and Honor members, whose contribution amounts to five dollars or more. There is, therefore, greater flexibility to this method than to the old, and it stimulates giving in proportion to one's means.

Duplex envelopes are provided, to be used on the first Sunday in each month. In these, one pocket is used for home missions (Texas) and the other for foreign work (Japan). The plan therefore is designed to educate in regular as well as in proportionate giving. Each individual contributor can make such distribution of his gifts between America and Japan as his interest in each may dictate. At present the missionary obligations of the Union in America are about double what they are in Japan.

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DOWN IN TEXAS

The Y. P. C. U. missionary in Texas is Rev. R. L. Brooks, whose message given at Baltimore, Murray Grove and Gloucester was both instruction and inspiration to all who heard him. By action authorized last January by the General Convention Trustees, Texas was assigned to the Y. P. C. U. as its specific home mission field.

Since the first of May all of the missionary money used in the state has come from the Y. P. C. U.

Brother Brooks is our sole representative there at present, but just as soon as another man can be found, he will be added to our working force. The plan is to put him in pastoral charge of the better established churches and preaching stations, leaving Brother Brooks, as every one calls him, free for more of the pioneer work for which he is so eminently fitted.

There are Universalist families located in many communities in the state, and among them work can be started which in many instances will lead to permanent church organization. All that is needed is a sufficient missionary force.

* *

THE UNION OVERSEAS

For many years, the Union has been a regular contributor to the work of our Church in Japan. About eight years ago it was suggested to the General Convention officials that if some specific, personal work were assigned to the Union, the contributions would be largely increased. Accordingly, the Y. P. C. U. was asked to provide the salary of one of the native workers, Miss Aya Namba, and immediately the gifts of the Unions doubled in amount. The Union continued to pay the salary of the native assistant in the Blackmer Home until some time after the Women's Association assumed financial responsibility for the Institution, when the Union, having grown stronger in missionary interest through exercise, asked to be assigned a larger part in the work. The Rev. Sempo Ito, pastor of the Shizuoka church, then became our missionary, and as his salary, due to the immense increase in living costs in Japan, has more than doubled, the gifts of the Union have been steadily growing.

Mr. Ito has led the Shizuoka church and night school into a position of large influence in the community, and the Union is glad to have so worthy a representative there.

The Junior Union

THERE are no better workers in the Y. P. C. U. to-day than some of those who had the benefit of earlier training in the Junior Union. This organization supplements the Sunday school, and prepares for Senior Union work. The rapid growth of the Junior work during the past year is evidence of the importance which is attached to it by the Universalist Church.

Ruth G. Downing, Superintendent

"Build to-day then, strong and sure,
With a firm and ample base,
And ascending and secure,
Shall to-morrow find its place—"

the to-morrow of the Young People's Christian Union and of the Universalist Church.

Every Junior boy who has such courage of his convictions as to enable him to offer a sentence prayer in meeting will not necessarily become a minister; every Junior girl who can remember to read her Bible and pray each day and to learn numerous verses in order to take an imaginary trip to Japan, will probably not become a missionary, but the fact remains that this early influence may tend to lead them in these directions, and in any event can not help making them of more worth to the Church, the community and to the world.

I can not think of a stronger, firmer, surer, or more ample base for the foundation of a growing child's character than the training received in a good Junior Union. In the work and play of such a Union the Junior finds expression for every phase of his impulses, and development for every side of his nature.

First, in the devotional meeting—whose name implies its nature—the spirit of reverence for the Heavenly Father and for things holy is inculcated. It is there that prayer and talk about God and the Elder Brother become natural and unrestrained; there that praise through song and Bible reading is learned; and there that the children find, slowly at first to be sure, the way to topic discussion and to self-possession in conducting meetings.

Then there is the business meeting, in which Juniors learn the elements of parliamentary law. It is here that the basis of business-like methods is laid.

Who, having seen the gleam in the eye of a twelve-year-old boy rising to "second the motion" in a most business-like fashion, or the neat, well-balanced book of a Junior treasurer, can doubt the value of these meetings?

Last, but by no means least, there is the social side of the Junior Union, enjoyed so much by the children and often used to benefit others. Parties, plays, socials and entertainment are all indigenous with the Junior age, and of how much more value are they to the participants if their results are lasting by being used for Sunshine work, rather than temporary.

The Juniors are the one-day Seniors, and should grow up as such, with the aim of Senior Union and church membership before them, learning as much as possible in the Junior days to take the Seniors' place. They are not an organization by themselves, but a department of the Senior Union, and should be treated and considered as such. Between the two departments there should be very close relationship and co-operation for the mutual benefit of all.

Onward

WHAT the *Leader* is to the whole Church, *Onward* is to the Y. P. C. U. News, articles of information and inspiration, and practical suggestions for Union work fill its twelve pages every two weeks. It should be in the home of every young man and young woman, and should be read by the older ones also who are interested in the future workers in the Church.

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SELLING THE ONWARD IDEA

The Rev. George H. Welch, Superintendent of Circulation

Dad to Onward Agent: Why, yes, of course, I expect you do want to make a good showing in your subscriptions which you send in from here; and so they want you to put that paper of yours in every home, do they? But look here, I'm pestered to death with everybody over at that church coming to me to get money for this thing and for another until I'm getting sick of it. Besides, what good is that paper any way? Why the other day they wanted 50 cents for something or other, then they have been after me for the Armenians, and for the Japanese, and it's somebody here all the time begging.

Agent: But I am not begging. You will get your money's worth every time you get the paper. It is only 75 cents a year. That doesn't pay for printing it, but when we get enough subscribers, it will pay all right.

Dad: But how is it going to pay me? I don't have time to read it, and besides I'm not interested in reading it. If I didn't like you, young man, I'd tell you to get out of here.

Agent: But I am not asking you to take this for me. It is for Joe. We have asked him many times to come with us and become a member of the Y. P. C. U. He says he will. But he hasn't done it yet. He goes off to other things on Sunday nights. He doesn't know yet that we have started on our part of the Crusade and have been doing a lot of things in our Union. And besides the young people all over the church—

Dad: But what good is that paper?

Agent: If you will get it and read it you will see what good it is. You will see that there are young people in the church in other places as well as here who are trying to do the thing that is going to build the right kind of character, make leaders, make good citizens of the United States as well of our Church. Just the other day George Halloway read about district conferences and get-together meetings over there in Massachusetts and he wants to know now why we can't do it here, too. We want you to get that paper for Joe. When he reads about what we can do, he will be over here with us, helping to build the church up to where 75 cents won't seem so big to you for its work. What are we going to do if you and others like you don't do what you can to keep our own young people and get others too? I want you to take a subscription for Joe. If he knows you are interested in it and want him to be too, it will certainly help him. You know that he thinks that what you do is just right!

Dad: Well, if you put it that way. Yes, you may put me down!

Post Office Mission and the Union-at-Large

Dean S. Macomber, Superintendent

THESE two departments, now combined under a single superintendent, are among the oldest and newest in the Union. The distribution of Universalist literature was taken up as one of the first activities. A few years ago the Universalist young people living where there was no Union, and often no church, desiring to be a part of the organized young life of the Church, were joined together in the Union-at-Large. This was followed a little later by the organization of the Junior Union-at-Large, for the same purpose among the boys and girls.

LONELY UNIONERS

Until the Union-at-Large was invented there was no way by which those who lived in places where there was no local Union could be affiliated with the Y. P. C. U. except by holding membership in a society perhaps hundreds of miles from home. Some of these lonely Unioners had formerly been very active in the work, and missed the fellowship of the organization.

To meet their needs, the Union-at-Large was formed, and for some years this was about the extent of its activities. When members of the Union moved

to other places, they were transferred to this department of the Union, which had the same standing, and was entitled to the same representation in conventions as a local Union.

Under the vigorous and successful superintendency of Miss Vesta Owens, now Mrs. Slaughter, the membership and activity of this department were greatly increased. The Union-at-Large in each organized state was given the standing of a local Union, and several of these are now larger than the entire department a few years ago.

For purposes both of organization and fellowship, the Union-at-Large has been divided into families, each made up of members with common interests. There is a college students' family, composed of Unioners who are away at school, a family of stand-bys, who have been active but are living where there is no opportunity for it now, and another for those who have never been in a local Union.

The Union-at-Large has rendered an unexpected service in the recent rapid growth of the Y. P. C. U. In a number of places it has furnished a little group of interested ones who formed the nucleus for a local Union. A recent instance of this sort occurred at Louisville, Miss. During Eleanor Bisbee's residence in the South, she had secured several members of the Union-at-Large in this place; now they are active workers, some of them officers, in a local Union. This led to the expectation, just before the Murray Grove Convention, that the Union-at-Large would show some loss in membership for the year 1919-20, but just in time to be included in the annual report came word from Brother Brooks that thirty-five new Unioners-at-Large had been secured in Texas, and so a small increase was registered, in spite of all losses. These Texas Unioners will doubtless be enrolled in local Unions in the course of a very few years.

As a means of binding the members of the Union-at-Large closer together, a system of news letters was devised by Mrs. Slaughter, so that every member receives during the year several letters bringing news of what the Union as a whole is doing, the plans of this department in particular, and suggestions of ways in which the members may participate in and receive the benefit of the other activities of the Union.

Through the Union-at-Large the isolated young people of our faith are being interested in various forms of service; some of them are helping in the Post Office Mission work, for none know better than they the desire of isolated ones for the church and the faith they love; more are contributing through the Legion of the Cross to our missionary work, for they know its value; many are regular readers of *Onward*, and so are keeping informed regarding the Union and its work.

The Junior Union-at-Large

Similar in plan and method to the Union-at-Large, there was formed a few years ago this department in the Junior Union. In ways that appeal especially to the boys and girls, chiefly by personal letters from the Superintendent, a number of them are being interested not only in the Union but in the Sunday school and the Church. In a few cases this interest has developed to the point where these Juniors are seeking a superintendent to help them form a local Junior Union.

DISTRIBUTING UNIVERSALISM BY MAIL

The Post Office Mission is the department through which the Young People's Christian Union sends the faith of our Church to places that can not be reached by our missionaries, or to those who, through the reading of the printed page, may become interested in the message of the missionaries.

It has sent the light and cheer of our Gospel to distant fields in this and other countries, where it has been of inestimable interest and comfort. At best, results are hard to tabulate in work of this sort. Often they are not apparent. But from time to time come splendid proofs of the value of the Post Office Mission, as at the Ferry Beach Convention in 1919, when from north, east, south and west came testimonials of men and women reached and kept in our faith by the "little black and white missionaries."

By action of the Convention at Murray Grove last summer, this department was placed under the same superintendent as the Union-at-Large, after a year's experiment looking to close co-operation between the two departments. It was generally recognized as a real and welcome service to keep isolated Unioners and other Universalists more closely identified with the Church, and the Post Office Mission afforded the best available means. This action has delayed the work somewhat, but both departments will soon be in better working order than ever before.

The personal factor in Post Office Mission work is receiving larger recognition than formerly, and emphasis is being laid upon the writing of personal letters to accompany the leaflets and papers sent out. In some instances this correspondence has led to the forming of warm personal friendships between people who have never seen one another, and has brought to the isolated one a feeling of the fellowship which is such an important factor in the life of every church.

* * *

THE COUNTRY MINISTER

How many country pastors are paid a salary commensurate with the following specifications? Understanding of practical farming. Leader in every line of thought. Ability to make the church the social center. Power to constrain the youth to attend Sabbath and week-day meetings. Able to make personal friends of the whole community and willing to feel themselves partly responsible for their methods of living. Skilful ball player, tree-pruner, and able to be a wise leader of a farmer's club. A gentleman who has been tamed by the music in the trees, the ripple of the stream, the warble of songsters, and the majesty of the storm. A man who can see God's hand operating in the soil, plants, trees, and animals; who can see "tongues in trees, books in running brooks, sermons in stones," and good in all nature, and who has absorbed bravery, manhood and culture from thought on it. These are some requirements, but no other kind is fit for a country pastor.

The man I recommend will build up the rural church. He will cost at least $2,000 a year also, but is worth it, and it will be no mistake to get him. It will take some "loosening" up to pay that, but a good many farmers have been putting money in wildcat stocks that should have gone to a minister. Such a man will pay 100 per cent on the investment yearly in your increased success and uncountable gain in comfort, in holding the youth and in practical religion. You will never be ashamed of him and he will not need to shake hands sheepishly and "silently steal away." This is a heroic prescription to men who have been paying a few dollars a year or none, but it is the only salvation of the country church.—*National Stockman and Farmer.*

You Have Done It

The Denomination Adopts One Thousand and Sixty-eight Armenian Orphans. Our High Goal is Passed and Contributions Still Continue

Good People of the Universalist Church:

You, dear friends, north, south, east and west, have done a great thing. You have done it cheerfully, promptly, grandly. You have brought credit to our denomination by a fine exhibition of applied Christianity, and you are to be both congratulated and thanked.

When the Baltimore Convention, immediately following the Church-wide drive, voted for a campaign to raise fifty thousand dollars for the suffering Armenians, faith was sorely taxed. When your committee had the temerity to increase the sum to sixty thousand, their sanity was gravely questioned.

Yet you responded with glorious generosity. The Orphans' Plates were accepted and given daily use in thousands of homes; the "adoptions" came from rich and poor; the Sunday school children gave up their luxuries and their presents that the hungry kiddies across the seas might be kept alive. We never have had a slightest doubt that the campaign would be successful.

And now the long-awaited moment has come and we have the joy of reporting that our advertised goal has been reached and passed. At the beginning of the new year, we are able to say that we have in cash and pledges $64,080, or enough to furnish food for a full year to 1,068 orphans. Well done, worthy disciples!

We wish that we could cable the good news to our gentle, loyal Ruth Woodis, for it would make her glad that she gave herself as a representative of a worthwhile Church. But she is in Harpoot, the station farthest removed from civilization, and has no possibility of communication until springtime. When she does receive a message, it will contain the report for which she has been longing.

Our receipts have come from many sources and have been in many forms; so that it has been difficult to keep credits absolutely clear. Particularly has it been well-nigh impossible to distinguish between the Sunday school and the "Whole-Church" remittances. But our friends may be sure that in one account or the other their gifts have been or will be acknowledged in the *Leader*. Moreover, receipts have been sent by mail for all amounts that have reached the office. If there are any apparent oversights, we shall be glad to be notified.

Our thanks are extended to many friends who, in various labors, have assisted with delightful spirit. Especially are we grateful to Miss Lilian Chase, of the Publishing House, and Miss Janet Stoddard, of the General Sunday School Association, who, without financial remuneration, have served faithfully and efficiently in receiving the moneys and keeping the accounts of the campaign.

And now, what of the future? We wish that we could say that the need for Armenian relief was happily at an end, that some political and military protection was assured, so that the Armenians, both adults and children, could resume normal, self-supporting life. As a matter of fact the situation is as tragic and distressing to-day as at any previous time. Nothing but American bounty stands between the Christians of the Near East and absolute starvation. There is danger that thousands of orphans now cared for will have to be turned forth to die. Moreover, there is a strong probability that worthy philanthropies in behalf of needing people in other parts of the world, philanthropies having the magnetism of novelty and advertised by men of great prominence, will divert a large proportion of the money that otherwise would be given to the sufferers in the Near East. We therefore urge you all not to slacken in your generosity toward "the most unfortunate people in the world."

A few words about details: Contributions from the Sunday schools should continue exactly as heretofore, being paid, of course, through the General Sunday School Association. All outstanding pledges toward our "Whole Church" campaign should be paid to us as soon as convenient. But, while we are as much interested in the Armenians as ever and shall be glad to receive, acknowledge and forward any offerings, our aggressive task given to us as the "Whole-Church" committee has been accomplished. Henceforth Universalists, except for pledges already made, may well give through local committees or directly to the Near East Relief.

In closing this work, we feel that our whole denomination has been blessed in its giving and that there will be a stronger and happier Church because the spirit of Christ has been thus beautifully exemplified. Our Master said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Harold Marshall,
John Smith Lowe,
George E. Huntley.

REPORT ON JANUARY 12

Cash previously reported	$37,240.48
Carrie L. Kingsbury, Cleveland, O	4.00
N. Monmouth, Me., Church (adoption)	10.00
Ladies' Aid, St. Paul's, Chicago, Ill. (adoption)	5.00
Y. P. C. U., St. Paul's, Chicago, Ill. (adoption)	10.00
Rev. L. W. Brigham, St. Paul's, Chicago, Ill. (adoption)	10.00
Mrs. Sophia R. Crowley, St. Paul's, Chicago, Ill.	20.00
Mr. and Mrs. Walter L. Jencks, Concord, N. H. (adoption)	60.00
Mrs. Benj. Mansfield, Wakefield, Mass. (add.)	5.00
Miss F. Addie Mansfield, Wakefield, Mass. (add.)	5.00
Fanny M. Burlingame, Earlville, Ill. (adoption)	60.00
Nellie M. Minot, Evanston, Ill. (adoption)	5.00
Orphans' Plates, Gardiner, Mass. (add.)	8.51
Miss Edna Coolidge, Brockton, Mass.	1.00
Miss Marjorie Gove, Brockton, Mass.	1.00
Sigma Phi Class, Rochester, N. Y. (adoption)	5.00
Swampscott, Mass., Sunday school (adoption)	14.06
Augustine Upton, E. Saugus, Mass. (add.)	10.00
Little Falls, N. Y., Ladies' Aid	20.00

Rev. C. R. Tenney, Southbridge, Mass. (adoption)	5.00
The Barrett Family, Newtonville, Mass. (add.)	2.00
"Knights of Honor," Albion, N. Y.	5.00
Little Falls, N. Y., Church	53.50
Mr. and Mrs. J. M. Worz and family, Milford, O. (adoption)	5.00
E. Liberty, Mich., Sunday school (adoption)	15.00
Orphans' Plates, Marseilles, Ill.	5.00
Orphans' Plates, Concord, N. H.	27.39
Mr. and Mrs. Frank V. Libby, Moores Mills, N. B.	5.00
Bellville, O., Church and Sunday school	25.00
Winthrop, N. Y., Church and Sunday school	26.05
Attleboro, Mass., Church (add.)	1.10
Cambridge, Mass., Mission Circle (adoption)	60.00
New Haven, Conn., Church (add.)	7.76
Mary G. Knight, Webster, N. Y. (add.)	6.00
Ladies' Aid, Webster, N. Y. (adoption)	10.00
James B. Marsh, Reading, Pa. (add.)	4.00
Katie Marsh, Reading, Pa. (add.)	5.00
The Fowlers, Reading, Pa. (add.)	1.16
Olinda, Ont., Church (add.)	26.72
Mr. R. W. Rosenberg, Springfield, Mass. (adoption)	5.00
Miss Jessie R. Day, Springfield, Mass. (add.)	5.00
Mrs. F. D. Starrett, Mrs. W. A. Ramberg, Miss Minerva Dickinson, Springfield, Mass. (adoption)	5.00
Mrs. O. H. Dickinson, Springfield, Mass. (adoption)	5.00
Mrs. H. W. Chapin, Springfield, Mass.	5.00
Mrs. Hattie Schoepf, Springfield, Mass. (add.)	1.00
Mrs. J. H. Leighton, N. Weymouth, Mass. (adoption)	5.00
E. A. Hunt, Worcester, Mass.	5.00
Isabel G. Hunt, Worcester, Mass. (adoption)	15.00
Miss S. J. Jameson, Medford, Mass. (add.)	1.00
Mrs. E. L. Joyce, Medford, Mass. (add.)	.86
Anna S. Tucker, Medford, Mass. (adoption)	5.00
A Friend, Medford, Mass.	12.00
Brockton, Mass., Mission Circle (adoption)	5.00
Mrs. Zoe M. Rowland, Oneonta, N. Y. (adoption)	60.00
Mr. and Mrs. F. M. Chamberlain, Jamaica Plain, Mass. (adoption)	5.00
Greenville, O., Sunday school (adoption)	60.00
Orphans' Plates, Le Roy, Ohio (add.)	18.17
Mrs. Nichols, Muncie, Ind.	6.00
Marlboro, Mass., Church (adoption)	5.75
Thimble Club, Bangor, Maine (adoption)	10.00
Rev. O. S. Raspe, Brunswick, Me.	2.25
Mr. and Mrs. O. B. Mason, Brunswick, Me.	1.00
Mrs. Carrie Campbell, Brunswick, Me.	.25
O. R. Pennell and family, Brunswick, Me.	1.00
Richardson family, Brunswick, Me.	1.00
Mr. and Mrs. Wm. Frost, Brunswick, Me.	2.00
Orphans' Plates, Riverside, Cal. (add.)	20.75
Rev. Geo. Humberstone, Toledo, Ohio (add.)	5.00
New Madison, Ohio, Sunday school (adoption)	10.00
A. E. Martin, Springfield, Mass. (adoption)	15.00
Hinsdale, N. H. Church (add.)	18.00
Hinsdale, N. H., Sunday school	10.00
J. F. Compton, Olney, Ill.	3.00
Orphans' Plates, Kingston, N. H. (add.)	4.20
Mrs. L. W. Fuller, Newark, N. Y.	5.00
St. Albans, Vt., Church	23.65
Miss Byrde E. Hatch, Brockton, Mass.	1.00
Ladies' Aid Society, Madison, N. Y.	10.00
Mrs. E. Van Nostrand, Wellsville, N. Y.	10.00
Nellie R. Minott, Evanston, Ill. (adoption)	5.00
DeFuniak Springs, Fla., Church and Sunday school adoption)	11.19
N. E. Britt, Newburg, Oregon (add.)	10.00
Mrs. J. W. Colvin, Clyde, Ohio	5.00
Orphans' Plates, W. Somerville, Mass., Church (add.)	24.90
Mrs. J. B. Harsh, Creston, Iowa	5.00
Grace S. Harsh, Creston, Iowa	5.00
L. E. Ellison, Winthrop, N. Y.	10.00
Geo. W. H. Shinn, Hightstown, N. J. (add.)	10.00
Orphans' Plates, Claremont, N. H. (add.)	6.00
Rev. F. G. Leonard, Morris, N. Y. (add.)	1.00
Miss Helen Colvin, Morris, N. Y.	1.00
Mr. V. L. Curtis, Morris, N. Y. (add.)	1.00
Mrs. Babbidge, Melrose, Mass. (adoption)	5.00
Miss Hattie Gay, Melrose, Mass. (adoption)	5.00
Welfare Class, Melrose, Mass. (adoption)	25.00
Choir, Melrose, Mass. (adoption)	10.00
Orphans' Plates, Melrose, Mass. (add.)	6.90
Jamaica Plain, Mass., Church	11.15
Portland Association of Universalists	25.00
Orphans' Plate, Beulah Cone, Boston, Mass. (add.)	5.00
Walter Starcke, Junction City, Kan. (adoption)	10.00
Mrs. Chas. Lichtenhan, Junction City, Kan. (add.)	5.00
Missionary Bible Class, Junction City, Kan. (adoption)	5.00
Chas. M. Hay, Portland, Maine (adoption)	5.00
Mrs. Ethel Smith, Lockport, N. Y.	5.00
Mrs. Jennie Knowles, Lockport, N. Y. (add.)	5.00
Mr. Louis Knowles, Lockport, N. Y.	10.00
Mr. Elgie Knowles, Lockport, N. Y.	2.50
Mr. Chas. Knowles, Lockport, N. Y.	2.50
Mrs. Nellie Clayberg Ross, Portland, Oregon	10.00
Elgin, Ill., Church (adoption)	65.00
Newport, N. Y., Church	6.05
Flores I. Smart, Portland, Me.	25.00
Bellows Falls, Vt., Church (adoption)	15.00
Providence, R. I., Church of the Mediator (add.)	100.00
Caledonia, O., Church	27.12
Orphans' Plates, Saugus, Mass. (add.)	2.75
Miss A. A. Cook, Woonsocket, R. I.	5.00
Rev. W. C. Selleck, D. D., Trustee, Riverside, Cal. (add.)	50.00
John Frederick, Markesan, Wis	10.00
New Madison, O., Sunday school (adoption)	5.00
Horton, Mich., Church	52.40
Henderson, N. Y., Church (add.)	7.71
Leominster, Mass., Church (add.)	2.00
Matilda Priest, Oak Park, Ill. (adoption)	10.00
Marion and Gertrude Woodworth, Oak Park, Ill. (adoption)	10.00
Mrs. Vallentyne's Sunday school class, Oak Park, Ill. (adoption)	5.00
Mrs. W. R. Corlett, Oak Park, Ill. (adoption)	10.00
Mrs. J. H. Heald, Jr., Oak Park, Ill. (adoption)	10.00
Wm. D. Kerr, Oak Park, Ill.	25.00
Markesan, Wis., Sunday school (adoption)	53.63
Carrie H. Prescott, Campello, Mass.	20.00
Mitchellville, Iowa, Church (add.)	10.00
Atlanta, Ga., Liberal Christian Church (add.)	60.10
Canton, Mass., Church	40.00
Mrs. Z. Whipple, Brockport, N. Y. (add.)	1.00
Orphans' Plates, Kingston, N. H. (add.)	3.00
Mr. M. R. Morse, Mays Landing, N. J.	10.00
Rutland, Vt., Sunday school	42.07
Mrs. Gibbs, Rutland, Vt.	.50
Mr. E. C. Bingham, Rutland, Vt.	5.00
Mrs. O. H. Coolidge, Rutland, Vt.	1.00
Miss Beth Mckwiyher, Rutland, Vt.	3.00
E. Providence, R. I., Church and Sunday school (adoption)	60.00
Orphans' Plates, Saugus, Mass. (add.)	.50
Mr. and Mrs. Thos. H. Armstrong, Waltham, Mass. (adoption)	20.00
Annisquam, Mass., Church	30.56
Orphans' Plates, Messiah Church, Portland, Me. (add.)	7.00
James B. Marsh, Reading, Pa. (add.)	4.00
The Fowlers, Reading, Pa. (add.)	1.38

Orphans' Plates, Fitchburg, Mass. (add.)	6.81
Mr. R. Rosenberg, Springfield, Mass. (adoption	5.00
Mrs. O. H. Dickinson, Springfield, Mass. (adoption)	5.00
Mrs. W. A. Ramberg, Mrs. F. O. Starrett, Miss M. Dickinson, Springfield, Mass. (adoption)	5.00
Miss J. R. Day, Springfield, Mass. (add.)	2.50
Mrs. Hattie Schoepf, Springfield, Mass. (add.)	1.00
Ladies' Aid, St. Paul's, Chicago, Ill. (adoption)	5.00
Rev. L. Ward Brigham, Chicago, Ill. (adoption)	10.00
Y. P. C. U., Chicago, Ill. (adoption)	5.00
St. Paul's Church, Chicago, Ill. (add.)	4.15
Geo. W. Griffin, Concord, N. H. (adoption)	60.00
Bellville, O., Church and Sunday school (adoption)	8.00
Rev. E. C. Sweetser, D. D., Philadelphia, Pa. (adoption)	5.00
Y. P. C. U., Lawrence, Mass.	5.00
Alpha Class, Norwich, Conn. (adoption)	10.00
Marlboro, Mass., Church (adoption)	2.15
Mrs. C. M. Arnold, Woonsocket, R. I. (add.)	2.00
Mrs. Edwin Farnell, Woonsocket, R. I.	5.00
Boys' Club, Dexter, N. Y.	5.00
Mrs. Irene S. Casler, Dexter, N. Y.	15.00
Mrs. E. B. Crysler, Dexter, N. Y.	3.00
Mrs. L. E. Wells, Dexter, N. Y.	3.00
Walter Starcke, Junction City, Kan. (adoption)	10.00
Mrs. A. Mitchell, Junction City, Kan. (adoption)	10.00
Mrs. Chas. Lichtenhen, Junction City, Kan. (add.)	5.00
Missionary Bible Class, Junction City, Kan. (adoption)	5.00
Junior Clara Barton Guild, Potsdam, N. Y.	2.80
Sigma Phi Class, Rochester, N. Y. (adoption)	5.00
Westminster, Mass., Church (add.)	14.52
Orphans' Plates, Kingston, N. H. (add.)	3.00
Mr. and Mrs. J. M. Worz and family, Milford, O. (adoption)	5.00
Arlington, Mass., Church (adoption)	275.00
Hoopeston, Ill., Mission Circle (adoption)	30.00
North Monmouth, Me., Union Church (adoption)	15.00
Lillian G. Storrs, Pasadena, Cal. (adoption)	60.00
Orphans' Plates, Hutsonville, Ill. (add.)	11.50
Plymouth, Mass. Church (add.)	34.90
Swampscott, Mass., Sunday school (adoption)	16.65
Winter Hill, Mass., Church (add.)	5.00
New Haven, Conn., Church (add.)	4.00
Brunswick, Me., Church (add.)	21.34
Orphans' Plates, Riverside, Cal. (add.)	21.52
Charlotte A. Goss, Silverdale, Wash. (add.)	1.00
Y. P. C. U., Fitchburg, Mass.	9.00
	$39,974.36
Liberty Bonds previously reported	300.00
	$40,274.36
Sunday school offerings to date	13,966.47
Supplementary list to date	6,392.06
	$60,632.89

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SUPPLEMENTARY LIST

Fitchburg, Mass.	$480.00

* *

Specified adoptions	632
Adoptions covered by miscellaneous cash on our own and supplementary lists	204
Adoptions covered by Sunday school offering	232
	1,068

A gain of 98 orphans during one month.

* * *

The missionary enterprise is not the church's afterthought it is Christ's forethought.—*Henry van Dyke.*

THE PARABLES OF SAFED THE SAGE

The Parable of the Self-Starter

THIS have I observed, that the signs of Superiority in one generation become the evidences of Inferiority in the Next. For I can remember the time when a man did wear with pride his Right Arm in a Sling as a Testimony that he had broken this wrist in Cranking his Ford Car. And now every man hath on his car a Self-Starter, and the man whose arm showeth the kick of the back-fire of an antiquated Ford, keepeth in his own Back-yard until the Plaster Cast is off.

I am too rich a man to own a Car, for I have a share in the Cars of all my friends, and as I ride with them I notice how they no longer get out and turn a Crank until they are Red in the Face, but sit in their seat and set their Foot upon the Neck of the Self-Starter. Then doth the Car go forward, and every man doth straightway forget that it was ever otherwise. But I who have never Cranked a Car or had a Car to Crank have Suffered Vicariously much misery in seeing my friends Crank their Cars, and I partly earn my passage by a thankful spirit that there is such a thing as a Self-Starter.

I have lived long, and have many associations with my fellow men. And I serve on many Committees, and I labor in the House of God. And I have done my full share of Cranking. For the world is tolerably full of Cranks, and some of them do not turn easily. And there are many good men who contribute something to the world's speed, of whom it may truthfully be said that the labor that is necessary to Crank them exceedeth the productiveness of their effort.

There was once a man who had to be appointed on any Important Committee, but who, being appointed, was at ease in Zion until his Minister grew weary of waiting and Cranked him Three Times. And after he had done his work, and gotten his Vote of Thanks, his minister retired behind the scenes and wiped the sweat from his own brow, and nursed his Backache, and gave thanks that his Wrist was uninjured.

And there was another man who was good and reliable and patient and capable of doing good in the world; but he never started until something occurred to start him.

And there was another who, being Cranked, did snort and sputter and vibrate and puff and advertise the fact that he was about to go, and then suddenly go dead on the job, and have to be Cranked all over again.

Now, it is to be remembered that there are some people who have too good a Self-Starter, and who have no Steering-Wheel, and who go amuck down the Pike, colliding with everything in sight. And I say no word of approbation concerning their footless activity.

But there are others who, hearing the Word of God, say, That is a good idea, and I believe that it is true, and I will straightway go and do what is my duty.

And I have the impression that when the good people enter Heaven, the Celestial Traffick Angel will say, All you Self-Starters may go straight in, and keep to the right, and keep moving; for ye will not impede the Traffick. But ye who have had to be Cranked for every blessed thing ye have ever done on earth, may

park for a few generations outside the Gate, and we will see what we can do for you after the Rush Hours.

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

Jan. 30—JESUS GREETED AS KING

Text: Matthew 21 : 1-46

Commandeering a Colt

The text reads like an arbitrary command that his disciples assume possession of an animal, of some commercial value, in a way not generally approved by the authorities. It is well to remind ourselves that our gospel stories are but fragmentary. You have probably had the experience of transmitting something to another, only to realize later that you had omitted some detail, perfectly clear in your own mind, but unknown to the one you told, perhaps in itself a very minor detail, but one that was really vital to the true understanding of what either had been done or was to be done. Thus it is with a case like this. Most commentators presume that the owner of the colt was a friend of Jesus already, with whom he felt free to act as he did. But nobody knows. Only we are definitely sure that Jesus, who had no apparent desire at any time to force people to a recognition of himself, against their will, who, while commenting on the fact that only one leper out of ten healed came back to thank him, made no effort so far as we know to reach or argue with the nine who came not, would not have compelled the contribution of a colt for his service from one not in some way allied with him.

After-Thought about Prophecy

John's gospel tells the story of this incident and then says (12-16): "These things understood not the disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him and that they had done these things unto him." The point is an important one not only here but in many passages of scripture, where it says, "This was done that scripture might be fulfilled." The gospels were written many years after Jesus had passed on. It frequently occurs that some experience when more calmly viewed reminds you of something else that had been written. If you are familiar with scripture many quotations from it will spring to mind instantly concerning some experience, and you will find yourself quoting. Much like this the disciples realized later that what happened fitted in with previous scripture.

The Popular Parade

The first Palm Sunday must have been the occasion of many varying emotions. Peloubet's Notes in this connection quote William Burnett Wright as follows: "It seems certain that Sunday morning the Galileans intended, the Judeans hoped for, the Romans expected, an insurrection. Our Lord raised a white flag when a red one was expected." His entry to the city was one of humility rather than imperial as far as he was concerned. The "king" idea does not appear in the story save as lugged over from the later-remembered scripture. That does not ignore the fact that the people gave evidence, according to the story, of their high regard in ways more accustomed to imperial approaches. But there is nothing of it on the part of Jesus, as far as we are told. His friends also on another occasion tried to persuade him from his course of danger, but we do not ascribe fear to him then. Why should we transpose the people's thought, if they really had it, into any statement that seems to impute this idea to him? Compare the humility of his entry with the childlike spirit which he recommended to his disciples (see lesson of Jan. 2).

After the Parade

When they have arrived in the city and he goes to the temple he finds another sort of job. Here are people who have no garments to contribute, no palms to use for him. How different is the task of cleaning-up from the gala-day parade. The people who had so vigorously acclaimed him just now seem to have been at most no more than silent spectators. Again perhaps an omission of details. But if the various elements in the multitude really had the opinions they are credited with above (see quotation from Wright), it seems strange that nothing like a mob attack occurred, even though Jesus might not have wished any such thing. Emotionally aroused crowds are not always easy to control, and that would seem to have been the spirit of the crowd during the entry. Men who throw their garments on the road for a carpet do not cool off quickly. However, it frequently occurs that people ready for the holiday leave or leave off before any danger signal, or before any hard work of cleaning up.

From Profit to Mercy

The money-changers and market folks take up a lot of room. They are so busy with their plans of profit that they never think of making room for those needing help. Compare the attitude of our modern profiteers. There is some contrast between the prophet and the profiteer. When the power of some strong individuality has made room for them the blind and the lame, helpless to accomplish their own admittance, come eagerly in. And he healed them. Let us not ignore the fact. Whether his healing was entirely of mental nature, not so miraculous nowadays as formerly, or whether your interpretation is that of the miracle, suspending all known natural law, let us frankly face the fact. Let us also consider whether the healing service is not an obligation on the church of to-day. That this kindly office has been neglected by many or that it seems to be over-emphasized by some, furnishes no excuse for Universalists to go to either extreme. We have at least the message of universal Fatherhood to administer which if it would be realized would displace much ill-feeling of bodily nature as well as in social and religious fellowship.

Perfected Praise

To the indignation of the officials of the synagogue Jesus says that the mouths of babes may give forth the best praise. Compare again his telling his disciples (lesson of Jan. 2) of the virtue of childlike minds. Whether he here refers to real children or grown folks with childlike confidence is not clear. But the lesson is the same in either case. Compare also Paul's "My grace is sufficient for thee for my strength is made perfect in weakness." God perfects praise and strength through apparent human inability. It would seem as if folks ought to be able and willing to put their weakness at God's disposal, when that is the element through which he can prove divine power. Children have sense enough to submit where they know they can not solve the situation. We admit our inability and refuse our submission. The foolish become wise when they seek wisdom.

* * *

NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

The Bible a Living Book

There is a reason for this entirely and unreservedly human portrayal. The story of the patriarchs is not recorded because they were successful stock farmers, but because they were pioneers in the quest of the soul for God. . . . The prophets were statesmen and forceful writers, but spiritual vision and fellowship give them their permanent worth. The psalmists were poets of high rank, but they seized the heart of humanity because they sang the epic of the soul. "As you travel down Old Testament history you may find yourself in strange by-ways, but sooner or later you are brought face to face with God. Righteousness ir what the writers demand and God is the one person they eves seek. There is upward progress; from the valley the path climbs the hillside until it reaches the finer air of the gospel uplands. The details of the book are only the body; the living soul of the book is religion, the fellowship of man with God." (*From "The Study of the Bible," Congregationalist and Adavnce.*)

Thirty Thousand Pastorless Churches

Rearing ministers is like planting an almond grove. It is not a one year crop. Meanwhile it can not too often be said that

the churches have themselves to blame for present conditions. So long as heresy-hunting "hounds of the Lord" are given places of honor in the Church, young men will be frightened away from the ministry. Just so long as the churches tolerate millionaire elders and deacons while the minister's children go without college education, there will be a problem of ministerial supply. The demand of the minister for intellectual freedom, for decent economic support and for a real job in the community must be met. When the community honors and supports the minister, young men will once more turn to the altars of God for a life vocation. (*Editorial in the Christian Century.*)

God's Will for the Child

"It is not the will of your Father which is in heaven that one of these little ones should perish." So declared Jesus in simple and direct and far-reaching words. All children are included in God's plans for the world. All children are welcome to the best God is preparing in this amazing universe. There are dark things which shut men away from the bright presence of God and good, but these come not from God. His welcome is as wide as the number of children who have entered the world. The child who is grown may turn his face away from God, but the face of God is still turned toward him in wistful longing. Grave judicial men may see the hardened criminal. God sees the little child, who once prattled upon a mother's knee, and He would lure the steps of the man back to the pure and innocent ways of childhood. (*Sunday School lesson exposition, by Lynn H. Hough, D. D., in the Christian Advocate.*)

Man More Than a Machine

This . . . does mean that industry can no longer be run on a militaristic plan of all authority from the top down. It means that human faithfulness and toil can not be bartered as though it were a product without human value. The problems of modern industry will not be solved unless men have an opportunity to invest the deepest values of their souls—their intellect and purpose. If not they will lose their souls in the shallow investment of so many hours of languid physical labor. It is the business of the Church to save souls wherever there is danger of their being lost. . . . The laborer can be made to feel that he is more than a machine or a number. I say he can for it is being done. (*Sermon by Rev. Warren F. Cook, Montclair, N. J., published in the Christian Advocate.*)

* * *

MURRAY MEMBERSHIP AND CONSTITUENCY CRUSADE

Announcement Extraordinary

At a recent meeting of the National Crusade Committee a most important step was taken, for the purpose of intensifying the rapidly spreading interest in the Crusade. It was also taken for the sake of promoting hearty co-operation on the part of all individuals within each local church, while at the same time stimulating a wholesome, friendly spirit of competition between the churches themselves.

It was decided to make the Detroit Convention notable by awarding several very beautiful banners to churches which, up to that time, have made the greatest progress in the membership and constituency campaign.

There will be numerous details to be worked out, but here, in general terms, is the plan.

Our churches will be classified in two divisions of five groups each.

Division number one will be on the basis of church membership only. The first group in this division will be composed of all the churches having a membership Oct. 26, 1919, of one hundred or less. The second group will be composed of churches having a membership of not over two hundred and not less than one hundred and one, Oct. 26, 1919. The third group will be composed of churches having a membership of not over three hundred and not less than two hundred and one, Oct. 26, 1919. The fourth group will be composed of all churches having a membership of not over four hundred and not less than three hundred and one, Oct. 26, 1919. The fifth group will be composed of all churches having a membership of not over five hundred and not less than four hundred and one, Oct. 26, 1919.

Division number two will be based on church membership and constituency combined. The first group in this division will be composed of all churches having a combined membership and constituency of one hundred or less, Oct. 26, 1919. The second group will be composed of all churches having a combined membership and constituency of not over two hundred and not less than one hundred and one, Oct. 26, 1919. The third group will be composed of all churches having a combined membership and constituency of not over three hundred and not less than two hundred and one, Oct. 26, 1919. The fourth group will be composed of all churches having a combined membership and constituency of not over four hundred and not less than three hundred and one, Oct. 26, 1919. The fifth group will be composed of all churches having a combined membership and constituency of not over five hundred and not less than four hundred and one, Oct. 26, 1919.

1. No one church will be allowed to compete in both divisions and no church can win more than one banner.

2. In determining to which group of either division a church belongs, all computing must be done in strict accordance with the statistical tables given in the book of "Suggestions for Organizers and Workers," and all gains must be figured in accordance with these tables.

3. A banner will be awarded at the Detroit Convention to the church in each group, in each division, that shows by official record the largest gain of any church in its group.

Further rules will be announced later.

The banners will not be cheap flags. They will be works of art, made of the finest material, exquisite in design, beautiful in workmanship, with appropriate adornments, emblems and inscriptions, calculated in every detail to fittingly adorn our most beautiful church edifices.

Here is a chance to spur your people into action. Here is an opportunity to achieve distinction for your church and to secure for it an emblem of rare beauty that will bring joy to the present and to all future generations.

The banners will be designed under the direction of Louis Annin Ames of New York and they will be created by the firm of which he is the moving spirit.

* *

Dear Dr. Lowe:

The Crusade movement started in the Turner parish about a year ago, though we did not call it by that name. Under the inspiration of the great Million Dollar Drive and using the old Drive cards, I made an appeal for church members and in the course of two or three Sundays secured eight names for our church rolls. Later a lady in another village in the town, who on account of age and distance from our church can not attend our services, but does work faithfully in one of the churches where she lives, said to me, "I want to sign one of your cards. While I shall attend services here and work in the ladies' society of my village, I want to be known as a Universalist, and I shall feel better even when working in another church if my name is on your Universalist church roll."

Later in the year I went into the town of Greene, where several ministers carry on a summer work, and at a meeting of the Ladies' Guild, a band of faithful Universalist women, I pleaded the cause of the new Crusade. I did not get what I wanted, which was a church organization for that town, but I did get four new names, again using the old cards, and placing the names temporarily on the Turner church rolls, until we have a sufficient number to warrant a move for an organized church in Greene.

I am by no means satisfied with the results so far, and have been watching for just such a new start as the Crusade membership cards will give us.

Yours for a larger and better Church,

Grant Van Blarcom.

Turner Center, Maine, Jan. 15.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

THE BEST

Did you fail in the race?
Did you faint in the spurt
Where the hot dust choked and burned?
Did you breast the tape midst the flying dirt
That the leader's spikes had spurned?
Did you do your best—
Oh, I know you lost. I know that your time was bad.
But the game is not in the winning, lad.
The best of it since the beginning, lad,
Is in taking your licking and grinning, lad,
If you gave them the best you had.

Did your tackle fall short?
Did the runner flash by
With the score that won the game?
Did it break your heart when you missed the try?
Did you choke with the hurt and shame?
If you did your best—
Oh, I know the score; I followed you all the way through,
And that is why I am saying, lad,
That the best of the fight is the staying, lad,
And the best of all games is the playing, lad,
If you give them the best in you.

Nelson Robbins.

WHEN "BILLY" WENT FISHING

BILLY Harrison sat on the back step and idly dabbled her fingers in the bowl that held her pet fish. Her name, you will understand, was not really Billy,—it was June Cornelia Harrison, -but Billy seemed better to fit a girl who liked to run races and climb trees and throw stones. Blanco, the white cat, and Cicero, the black cat, were basking in the morning sunshine with her. Miss Tampa, her doll, was lying neglected on the step beside her.

The group made a pretty picture, but Billy was thinking of quite another picture—that of her brothers, John and Oliver, fishing in Bowker Brook, a mile or more beyond the village. They had gone off without her early in the morning, and Billy had said, "Oh, I wish I were a boy!" so many times that she was tired of it. So she sat on the step to think it over.

Suddenly she jumped to her feet. "I'll go, anyway!" she cried. "It isn't fair for the boys to have all the fun of a Saturday holiday!"

Blanco and Cicero watched Billy leave the yard and start down the road. Then they curled up for a nap in the sun. Miss Tampa was already sound asleep.

Billy knew the way well enough, but she made up her mind to take a short cut across the fields and through the woods. It would save a lot of time.

She had climbed several fences and was far from the road, with no houses in sight, when she had her adventure. The place was a valley well shut in by hills, with a few trees here and there. It looked as if it might be a pasture, but Billy could see nothing to frighten her when she climbed the fence, and so she hurried on. The brook where her brothers were fishing must be in the woods just over the hills.

Strange noises behind her made her turn sharply.

"Hogs!" she said aloud. "How I hate them!"

Perhaps the hogs understood what she said. Any way, they began to grunt more loudly and to run toward her. One brief look showed Billy that the fence on the farther side of the pasture was not far away, and toward it she dashed as fast as her feet would carry her. Then she stopped as suddenly as she had started, for there were half a dozen hogs between her and the fence; and they, too, had seen her and were running to meet her.

Perhaps the hogs thought that she had come to feed them, or it may be that they just wanted to be friendly, but Billy did not feel like waiting to see. Her quick eye showed her only one way to safety—a scrubby tree close at hand. Up into the branches of that tree she scrambled faster than she had ever climbed before, while with many grunts the hogs gathered at the foot of it and looked up at her with little red eyes.

"O dear!" cried Billy, "What am I to do? Go away, you horrid pigs, go away!"

In a little while most of the hogs went away, but three or four stayed under the tree. The very largest one lay down close to the trunk and went to sleep. The others rooted in the grass and leaves near by. Every few minutes they stopped and looked up at Billy.

Billy's perch seemed comfortable enough at first, but before long she got very tired of it. Would those hogs never go away? A long time passed. Billy knew it must be noon, or later. Several times she shouted; but the hills threw back an echo that she was almost as much afraid of as she was of the hogs, although she knew that it was foolish to feel that way.

At last all the hogs wandered off except the big one that was asleep right at the foot of the tree.

"The way to the fence is clear," thought Billy, "if I can only slip down without waking up that old hog!"

She tried to slide down the trunk very carefully, but the big hog opened its eyes and grunted, and she climbed quickly back to her perch. After a time another plan came to her. She crawled out on a low branch just as far as she could go, then quietly let herself down until she hung by her hands. The old hog seemed sound asleep. She let go and dropped to the ground. But her dress had caught on a twig, and she pitched headlong into the soft dirt where the hogs had been wallowing. She was not hurt, but what a sight she was!

Then how she ran! The hogs saw her and came running again, with many grunts and squeals; but this time she beat them to the fence and scrambled

breathlessly over it. Here again her dress got a bad rent, and she bruised one of her bare knees.

But she was safe at last, and by a roundabout way she reached the road once more and limped sadly home. Her mother met her at the door.

"June Cornelia Harrison! What have you been into this time?" she exclaimed. "Here it is the middle of the afternoon, and we have been worried to death!"

"Well, you see, I started to go fishing with the boys," began Billy.

"Come right in and change your clothes and have a bath," said her mother. "You can tell me all about it later.

"Yes," agreed Billy, "and then I'm going to play with Blanco and Cicero and Miss Tampa. The boys can fish a week for all I care!"—*Dorothy French Newbery, in Youth's Companion.*

* * *

SKATING RHYME

Right foot, left foot, off we go
From the bank where gleams the snow,
Off across the shining ice,
Turning, curving—in a trice
On again we swiftly glide
To the far bank's snowy side.

Right foot, left foot, off once more,
Lightly on the icy floor;
In your ears the gay winds sing,
On your feet the runners ring;
Swinging in a graceful bend,
You are where the pond banks end.

Right foot, left foot, here and there,
In a game of tag you share;
Laughter rises to a shout;
You are tagged and whirl about
To chase another, tag him too;
Then off again—he can't catch you!

Right foot, left foot, sure and quick
When the ice is strong and thick!
Summer days are full of fun,
But when summer days are done,
We are ready for a rhyme
Just about the skating time!

Arthur Wallace Peach.

* * *

CHINESE TRAITS

Religiously the Chinaman is to the western mind a conundrum. He is of a contemplative disposition, has a keen intellect, and is capable of holding high ideals; and yet none of these traits is adequately reflected in any of his three religions—Buddhism, Taoism, and Confucianism, if the last can in truth be called a religion. Their Taoism, starting as a transcendental philosophy, has degenerated into a welter of the grossest superstitions; their Buddhism, beginning by teaching a lofty, selfless conception of life, has been changed into idolatry and polytheism; while Confucianism, originally a teaching of ethics, conduct, politeness, and reverence for parents and ancestors, has been merged with the ancestor worship that antedated Confucius and has developed as well into a sort of worship of the sage himself. To a considerable extent all three of these religions are accepted at once, and all rather nominally.

Perhaps the queerest thing about the religion of the common people of China, considering their tendency toward contemplativeness, is the lack of anything like an ideal conception of an after life. In the majority of Chinese minds there is neither an idea of a purgatory where sins may be expiated preparatory to entrance into a realm of happiness, nor of a paradise to which may go the souls of those who have earned the right to happiness in the after life. They do believe in life after death, but their abode hereafter is a sort of modified hell, a region of dimness, hopelessness, and discomfort.

Chinese superstitions are multiform, but the most pervading is that of Fengshui. The Fengshui are conceived of as more or less impersonal forces through which men and gods work either for good or evil. Practically no city is without what may be considered its gigantic talisman—mound, bowlder, pagoda—to turn away the evil forces of Fengshui or to transmute them into beneficent influences. It is as much as one's life is worth to interfere with these agencies for the public good.

Ancestor worship was either cunningly or by an unhappy chance fastened firmly upon the Chinese through foundations of property by the different clans for the perpetuity of the cult. With the income from such property "halls of the ancestors" have been constructed and are maintained by each clan. Semi-annually great feasts are held in the halls at which the scattered members of the clan gather and perform certain rites. Chief of these is the offering of food to the spirits of the ancestors, for it is believed that they must be given food to prevent them from becoming malevolent, and that only at such feasts can they satisfy their hunger. The free feasts and the pleasure of a holiday combined with a family reunion are probably the chief practical factors in keeping ancestor worship firmly grounded in Chinese minds, hearts and stomachs.

The best key to Chinese characteristics is their conception of "face." The idea can hardly be translated exactly, but has been taken over bodily into English in the expression "to save one's face." In it are wrapped up connotations of pride, conceit, desire for public approbation, and fear of public disfavor or personal embarrassment. The Chinaman of any station in life will go to almost any length to "save his face." He is sometimes unselfish in the matter and will put himself to considerable trouble to save the "faces" of others. Probably much of the reputation which Chinamen have acquired as liars is due to their eternal effort to save their own or some one else's "face." This custom may be considered, perhaps, an exaggerated version of the Western propensity to tell "polite lies" by way of dropping oil on the machinery of the social amenities.—*From a Bulletin issued by the National Geographic Society.*

* * *

HER LUCK

Although she was somewhat pale, Mrs. Litnitzky smiled contentedly as she entered her lawyer's office. When she had taken the chair beside his desk he had indicated she announced:

"Well, Mr. Moses, I have had another accident. Yesterday afternoon I slipped on the sidewalk down-town and got hurt. The doctor thinks I ought to get damages."

"Why, Mrs. Litnitzky," exclaimed the attorney, "isn't this the third accident within a month?"

"Yes," said she, proudly. "Ain't I lucky?"—*Harper's Magazine.*

* * *

RECRUITS

A certain young lady with clicking high heels and generally dressed to the mode appeared at a school for training social workers recently in order to ascertain the requirements for admission. An artist friend of hers, she said, had told her that she ought to be doing some active work for social progress since whenever he saw her he always wished "to paint her with a tenement baby in her arms."—*Survey.*

* * *

THE MUSIC OF GOD

Even the birds that wing the blue
And the flowers that spring from the sod,
Even the thoughts in that heart of you
Are notes in the music of God.

Fanny Medbury Pendleton.

Young People's Christian Union

THE DIRECTOR'S DATES

Jan. 25. Rochester, Minn.
Feb. 2. Eldorado, Ohio.

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THE UNION IS GROWING

Between August, 1919, and August, 1920, the Senior Union grew from an organization of 3,118 members in 110 local societies to one of 4,142 members in 140 local societies. Since then, thirty new local Unions have been formed, so that the present membership is well above the five thousand mark.

In the same periods the Junior Union, as already reported on this page, increased from 499 members in twenty-seven local societies to 678 in thirty-five societies, and this fall and winter nineteen new Junior Unions have brought the membership up to and probably well over 1,000.

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THIS ISSUE OF THE LEADER

The management of the Universalist Publishing House, and the Editorial Board of the *Universalist Leader*, recognizing the large service which the Union has rendered to the Church in the past, the large part which it is playing in its present work, and the dependence of the Church for its future upon the young people of to-day, has afforded the Young People's Christian Union this opportunity to put itself before the Church, and to offer itself to the Church for still larger service in the future. It can do this only when its purposes and methods are understood, so much of the space is devoted to an exposition of these things.

The individual young people who are leading in this department of our denominational activities are introduced; the various departments of the Union's work are described; and there is offered an article by one of the young men prominent in local, state and national work, which is revealing both of the intellectual and spiritual struggle through which most young men and women pass, and of the partial success and partial failure of the Church in meeting his needs.

It is the hope of the officers of the Y. P. C. U. that this issue of the *Leader* will lead to a better understanding, not simply of the organization, but of the opportunity which the Church of to-day has to serve the young people who will be the Church of to-morrow, and to show them the way to make their lives of greatest service to the Church and to the world.

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PECULIAR PEOPLE

Young people are peculiar, considered from the adult standpoint. Adults are peculiar, considered from the standpoint of youth. Children are peculiar considered from either point of view. These are the three great periods into which our life is divided, and each has its own characteristics, its own abilities, its own means of expression, its own needs. This is the fundamental and unescapable reason for having a young people's organization in every church. The young people think differently, they feel differently, and their religious life manifests itself in different ways, either from that of children on the one hand or from that of adults on the other. It is an age of independence, a time when initiative and the power to bear responsibility are becoming dominant traits.

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A CHALLENGE TO THE CHURCH

Young people are always a challenge to the Church. All too often the Church has been frightened by or indifferent to this challenge. It has said in effect: "Without my influence the life of any man is incomplete. Let these young people come, as they should, and join in the regular services and activities of the church, and all will be well." It does nothing to adapt itself to the peculiar needs of youth. Or it has said: "These awful young people! They are so frivolous, so superficial! I can do nothing with them until they settle down." And then the Church is grieved because they settle down into indifference to its claims upon them. But the Church can win if it will issue a challenge to youth.

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A CHALLENGE TO YOUTH

The Church is always a challenge to the young people. It is the greatest of all altruistic institutions, and it makes a peculiar appeal to those who are at the most altruistic period of life. It is an organization which has grown up around and cherished a vision, and it appeals most strongly to young men and women who are at the age which sees visions, and believes in them, and works to make them come true. No young man or woman can be true to himself and be indifferent to the opportunities for self-development and service which the Church offers to him.

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THE MORAL

For the Church: Offer the young people a chance to work in their own way and their own organization, lending them all possible encouragement, and affording them all possible opportunity for the development of their life intellectually and socially, as well as spiritually, in the church.

For the Young People: Get to work in the divinest of human institutions to serve the world and its people, to develop your own highest and finest powers, and to link your lives to the life of God.

Stanley Manning.

For the Quiet Hour

I shall yet praise Him—though blossoms have withered,
Empty the fold is and barren the field,
All the fair promise of harvest has vanished
Fig-tree and olive have failed of their yield.

I shall yet praise Him—though the mist shrouds me,
Though through the darkness there shineth no star,
Though long delayed be the word of His counsel,
And to all seeming He hideth afar.

I shall yet praise Him for victory given;
Though fierce the sifting, His prayer can not fail.
Till the fourth watch He may leave me in darkness;
Then clouds shall lift and the light shall prevail.

I shall yet praise Him—mute mouth filled with laughter,
Silent lips opened and tongue used to song;
Surely praise waiteth; joy, sown for my reaping,
Cometh to harvest, though lingering long.

Annie Johnson Flint.

Do we turn for satisfaction to our human relationships? They are among our most precious and holy helps. But our fitness to live with others, or to get the good of living with others, depends chiefly on our fitness to live alone. We must *be*, in order to do; we must have wisdom and love, in order to give them; we must be just before we can put rectitude into conduct. We can not even speak the truth, as it deserves to be spoken, unless we are true. A wise pagan says, "How much sincere life the gods exact before we can speak a sincere word!"

C. G. Ames.

"Come and see the works of God." This is an invitation to the best kind of nature study, and is especially appropriate to summer outings. The handwriting of God is on the sky, if only we will look up to read it; His footprints appear upon the strata of the earth, if our eyes are sharpened to discern them; His blessing descends in the rain, and His mercy lightens in the eastern sky. Never before was so much known about the constitution of the earth and the habits of its animal residents as is known—by one or another person—to-day; but a science which studies creation without lifting a hymn of praise in honor of its Creator pursues a molelike method of investigation which misses the meaning of the whole matter. Only so far as the works of men are imitations of the works of God are human activities of mind or hand justified and rewarded.

Zion's Herald.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

GREENSBORO, N. C.

I have a family of old friends and sometime parishioners of mine by the name of Baldwin, and a new family of friends by the name of Williams, living in Greensboro. Mr. Williams is secretary and treasurer of our State Convention. I offered to come and preach a time or two for them, which they accepted and prepared for. I preached in the evening on the first Sunday in August.

At that meeting we found, or rather they found us, a Mr. and Mrs. Burton, formerly of New York City, who offered their assistance in case we desired to do anything further.

I held a second service on the last Sunday in September, at which time we were further encouraged, and determined to make a continued effort toward finding all the liberal people in the city.

Therefore, with the permission of the W. N. M. A. and my own local church, I have been relieved from my evening service in Durham and since the third Sunday in November I have been preaching every Sunday evening here. The movement is very promising. Already I have enrolled enough members for an active and useful church. Our greatest difficulty is in finding a suitable hall for a permanent meeting place. At present we meet in a theater. From time to time I shall report further progress.

R. S. Kellerman.

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HOW MUCH COULD YOU DO IF YOU TRIED?

Surely many, many of our mission workers are taking notice of the big steps forward that are being taken in our Southern work, of the quite apparent fact that there is a new willingness on the part of many to enter this field of opportunity for our Church.

As the names of new workers and the names of new places that seem ripe for successful venture come to you, you must thrill as those who stand on tip-toe for a great race toward a distant goal, and of course you remember that the thrills do not win the race, they just stimulate the will to do it.

But thrills make fine kindling material; properly communicated to your neighbor and friend they become, like miles of smiles, a veritable fire of enthusiasm sweeping through the Church and the denomination, and there is nothing destructive about this kind of fire. It may fairly rage yet only warm and invigorate to greater usefulness.

Are you using this material in your church as you should—you to whom the gospel of Universalism is as life itself? Are you thinking up a new and better way of celebrating a North Carolina Day than you have ever tried before—you to whom is given the privilege and duty of leading others into a knowledge of the truth?

We have all learned much in the near past concerning the meaning and power of propaganda. A mere word dropped where, as a seed, it will have the greatest effect! How easy to call the attention of your friend (who you know takes but little interest in mission work) by some simple, almost accidental remark—"Have you noticed the splendid opportunity at ——, but, of course you have. Isn't it fine?" And one does not even have to stop for a disinterested answer, just have something else ready to change the thought if necessary while the real point of your thought sinks in. It's propaganda and it wins. If you win one, there will be two.

Sunday School Search Lights

(The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* *
* IT'S TIME. Have you planned a *
* good, jolly play to be given by your *
* older scholars? Have you begun to *
* talk up the Suffolk offering? Have *
* you made a list of pupils who ought *
* to unite with the Church at Easter? *
* *

AS THEY DO IT IN BEVERLY

Some years ago a woman, by the name of Mrs. Eliza Howes Dodge, was deeply interested in the work of the Sunday school in Beverly, Mass., and was for many years its organist. Not long ago her mother, likewise devoted to the Sunday school and wishing to perpetuate the memory of her daughter, gave the Sunday school one hundred dollars. The best use to make of this gift was the question. After much thought and discussion it was decided to invest the amount in a Liberty Bond, calling the investment "The Howes Fund," and devote the income to an annual prize for scholarship.

The prize was awarded for the first time on Children's Sunday of this year. On a Sunday previous to the day, written examinations were taken by the entire school above the primary grade. The papers were numbered so that the judges had no knowledge of who the authors were. As the school is graded the following questions which would fit all classes were asked:

1. Name the principal characters studied this year.
2. Tell why each one was great.
3. Choose one and tell what you can about him.
4. Who was the father of Universalism in America?

The prizes, which were two and one-half dollar gold pieces to the boy and girl having the best papers, were won by Edward Seaver and Isabel Bragdon. The prize papers were read as a part of the Children's Day exercises, when the church and school met in one service at 10.30 a. m., following which the coins were presented to the authors.

Credit for the scheme and the necessary work in connection with the same should be given to Mr. Ralph C. Simmons, Superintendent, and Miss Winnie Williams, Dean of Instruction. The undertaking has led to much interest in the actual class work and has given opportunity to exhibit the quality of work done by the pupils.

* *

WE MUST NOT FORGET

Dear Friends of the Universalist Sunday Schools:

Are we still interested in the soldiers and sailors? We are certainly not forgetting. There are still thousands of young men being recruited for the army and the navy. With the cessation of the war, nearly all the machinery for their spiritual welfare has ceased. We are still on the job. There are some concrete things for the schools to do.

1st. What do you know of the American Legion Post in your town? Have you called at headquarters to see what they are like? Has your school done anything to let them know that you appreciate their great patriotic organization? If you have not done these things, get busy.

2d. Do you know what has become of those who were returned broken in health or with loss of limb or other physical power? Some are at railroad crossings, some are in other places similar debarred from their former possibilities. There are those that would like further educational opportunities. The Government, for some reason, is not reaching all these. What are you doing?

3d. Are those that went out from your church and who have returned to your town working in your ranks? If not, who is to blame?

4th. Have you any case that is troubling you? If so we would be glad to advise or aid in any way. The great dream of brotherhood was American. It was also Universalist. Are we making the most of our opportunity?

Most sincerely,

W. R. Rowland,
Superintendent of Work for Soldiers and Sailors.
New Madison, Ohio.

Among Our Churches

New Hampshire Letter

Five New Hampshire ministers, availing themselves of the invitation of Dr. Leighton, and the hospitality of the General Convention, were present at the meeting of the Massachusetts ministers at Roxbury, Jan. 10. From the social standpoint it was good to be there to interchange greetings with the fine ministry of Massachusetts and other New England states. And better still it was to listen to Charles R. Tenney, Dr. Coons and Dr. Lowe, and to gather reverently at the Lord's table with R. H. McLaughlin. Such privileges are worth sacrifice, if need be, to secure them. At this meeting the Murray Crusade was brought home to us with new force, and the impression made deep that from now till Easter our great business is to enlarge our constituency and increase our membership. * * **Nashua.**—This church has paid its full quota for the Japan Mission. On Christmas Sunday the church school gave a fine Christmas Pageant which was greatly enjoyed by all. At the Pilgrim Tercentenary the church joined with the Congregational and Unitarian churches in an evening service. The Ladies' Circle has helped generously not only its own parish but the anti-tuberculosis cause and the Japan Mission. The King's Daughters and the Mission Circle also gave to the Mission. The paid worker in the church school, Miss Morgan, who has been so successful during the past year, has been secured for another year. By holding the school before the morning service a much better attendance of young people at that service has been secured. * * **Newfields.**—The Christmas sale was a pleasant and profitable occasion. On Dec. 30 the pastor gave an illustrated lecture on the "Childhood of Jesus." Pastor and wife were generously remembered at Christmas. * * **Dover.**—On Christmas Sunday decorations, music and sermon were all in harmony with the great theme. The Christmas tree exercises were most enjoyable to old and young. Here, too, Mr. and Mrs. Payson were not forgotten. The Dorcas Society held its annual meeting recently. During the year it has earned $526—a fine showing. Membership in the Sunday school is increasing and the young people keep up their interest in the Sunday evening meetings. The new choir, composed of the young men and women of the parish, is doing excellent work. * * **Winchester.**—On Christmas Sunday the Armenian relief offering, through the Sunday school, with later additions, amounted to $30. The Ashuelot school has contributed $10. Bills paid and money in the treasury of all the organizations is a welcome word. * * **Hinsdale.**—A supper for the children and a Christmas tree pleased the young folks, an entertainment by the children pleased their elders, and a check for a substantial amount pleased the pastor. The annual parish meeting was accompanied by a turkey supper, and brought to the front reports of a prospercus year. The annual fair to be held in February will be called "The College Fair," each booth to be trimmed in the colors of some college. * * **Claremont.**—On Dec. 26 the Sunday school gave the Christmas Pageant—"The Prophetic Child." Three were baptized on that day and sixteen received into the church. The pastor, Rev. Clarence B. Etsler, who is a member of the Legislature, has been assigned a place on the Judiciary Committee, and so will be a busy man during the session. * * **Alstead.**—Without a pastor all the activities are going on except preaching. The Sunday school is well maintained. The Ladies' Aid never did better than during the past year. The Christmas sale was very successful. * * **Concord.**—Rev. Harold H. Niles has again been chosen chaplain to the State Legislature. This makes three sessions served by a Universalist during eight years. * * **Kingston.** In social work and in the church music effort is being made to enlist the younger people, with some success. A review of the past year showed over $100 contributed to causes and interests outside the local work. The people generously remembered the pastor at Christmas.

Frank W. Whippen.

Connecticut Letter

Happy New Year to all! What a year 1921 may be for our beloved Church! But the year will be only what you and I and all the rest of us make it. It is for us to determine the kind of year before us. How much then depends upon each one doing his or her best. * * **Hartford.**—The church and Sunday school are at work on the Murray Crusade. Committees have been appointed, and the watchword is "All at it, and always at it." On the evening of Dec. 3 a pageant was presented in the parish house of the church under the auspices of the County Sunday School Association, the theme being the "Progress and Expression of the Christian Spirit." A number of the city Sunday schools were represented, including our Universalist school. The scenes represented were the early exponents of various religious faiths, the early settlers, the enemies of the Christian faith, a Sunday in a prosperous modern home, a week-day evening in a wealthy home of to-day, the seven spirits of Light answering the challenge of the enemies of Christianity, and a scene in a modern Christian home. It was finely staged, and presented before a packed house. * * **Norwich** sends in the following splendid report: "We have sent in our Japan Mission Collection of $51.34, 'over the top.' Our Armenian Sunday school collection was $67.45—last year it was under $30. We shall commence in earnest our Murray Crusade for church members right after Jan. 1." These loyal friends of the faith are living up to our expectations of them. * * **Meriden.**—The Crusade Committee has sent out a thought compelling letter to the parishioners. We quote from it: "President-elect Harding is only one of a long line of the men who know, who have recently joined in the call back to the church. They know that peace, prosperity and, indeed the very foundation of order, depend upon a more vigorous religious life. They say it is a time of peril and opportunity. We believe you will leave the less important for the most important task of the new times." * * **Bridgeport.**—"The Messenger," the parish paper, announces that eight new scholars have entered the school since Sept. 12. We are glad to read of the increase in this school, and hope that all of our schools are getting every possible recruit. * * Here is a suggestion that may be helpful to our Sunday school. It is taken from the church calendar of a successful Unitarian church. The names of children of church school age who live at too great a distance to be able to attend are to be handed in. The Laymen's League kindly offers to see to it that they will be brought in by automobile. Perhaps some of our schools are already doing this. It is a splendid thing to do. Here is one way to build up our schools, especially where the people live at great distances from the church. * * **New Haven.**—The Christmas season was happily observed by this church. The Christmas party for the children was largely attended. The annual Armenian orphan collection was taken at the party, and was a generous one. In the distribution of presents the pastor and wife were included. The parishioners in a special Christmas envelope enclosed $200 in bills, and presented this to Dr. Fischer. A handsome cut glass vase was given to Mrs. Fischer. Surely such expressions of the gracious and kindly spirit of loyal friends are the cause for heartfelt appreciation and gratitude. * * At the last meeting of the State Board of the Women's Mission Circle, Mrs. Charles Gay, for nineteen years state treasurer, was presented with a life membership in apprecia-

tion of her many years of faithful service. * * The sudden taking away by death of Dr. L. M. Powers saddens our people everywhere. On Dec. 13 he delivered his lecture on "What Your Government Does for You," in the Meriden church. He will be missed by the whole Church. We are grateful for his splendid achievements, for which our denomination is the richer.

Theodore A. Fischer.

Church News and Interests

CHURCH MEMBERS REPORTED IN 1921

Before reported	101
Muncie, Ind.	13
Elgin, Texas	5
Rutland, Vt.	2
Elmer, Mo.	3
Atlanta, Ga.	6
Philadelphia, Messiah	4
Bellows Falls, Vt.	6
Pasadena, Cal.	6
Cortland, N. Y.	1
Total	147

CHRISTENINGS

Before reported, 1. Muncie, Ind., 14; Rutland, Vt., 1; Bellows Falls, Vt., 7; Gardner, Mass., 6. Total, 29.

PERSONAL

The address of the Rev. Hendrik Vossema is now 33 Forest St., Medford, Mass.

The Rev. Harry M. Wright became pastor of the Hornell Universalist Church, Dec. 12, 1920. His address is 98 Seneca St., Hornell, N. Y.

Correspondents will kindly note the change of address of the Rev. Isaac V. Lobdell, the new State Superintendent of Ohio, from Middleport, N. Y., to 72 Brighton Road, Columbus, Ohio.

California

Santa Paula.—In connection with the article in a recent *Leader* on Mary A. Livermore, it may be of interest to note that, on one of her lecture tours, Mrs. Livermore appeared in Santa Paula, and devoted the entire proceeds of her lectures to the newly organized church. In appreciation of her generosity, the ladies of the church gave her name to their organization, and such it has ever remained. Mrs. Livermore said, "So far as I know, it is the only organization bearing my name."

Georgia

Atlanta.—The church commenced the New Year with the largest number attending in the history of its present movement. The outlook is hopeful to every one.

Illinois

Hutsonville.—The fiftieth anniversary of the Hutsonville church comes in October of this year, when the people are planning to dedicate a new church building. The present church is some three miles outside of the town, while the site already procured for the new building is in the most central location. Five thousand dollars is already subscribed toward the expense and more is expected. Mrs. Bruce McNutt is chairman and Mrs. William Musgrave is registrar of the local committee for the Murray Crusade. Under the leadership of Mrs. Minor a Junior Union and Christian Guild have been started. There is a fine W. U. M. A. of about thirty members. In the past year they have adopted an Armenian orphan, and contributed generously to the fund for the new church. The minister, Rev. E. M. Minor, has been pastor at the church for nearly six years.

Bingham.—On Christmas day, Rev. M. M. Hicks ended his fortieth year as pastor of the Little Hickory church. Loved and respected among his parishioners, he holds a record of which he may well be proud.

Iowa

Webster City.—Since the last report sent in from this parish, eight new members have been added to the church. In addition, four other names have been placed on the roll, of persons who joined the church prior to Oct. 26, 1919, but have not had their names recorded nor have they been previously reported as members, though three of them have really belonged to the church for more than thirty years. The Crusade is on here and we are expecting to report further accessions before long. The Ladies' Society has just closed the most successful year in its recent history, receiving approximately $700 during 1920. They have made excellent improvements in the church basement, promoting the Sunday school work and advancing the social life of the church. A complimentary dinner for the men is planned for an early date, at which we are hopeful a Men's Club will be organized, to co-operate with the Universalist Comrades. The Sunday school attendance average this fall and winter is about fifty per cent higher than last year. Among the new features in the school this year is a Child-Study Class arranged particularly for young mothers, and it is doing excellent work. We recently enjoyed the series of beautiful slides on our work in Japan, sent out by the Women's National Missionary Association. The general opinion seems to be that the outlook here is more encouraging than for some time past.

Maine

Bangor.—On New Year's Sunday, Rev. Ashley A. Smith preached an inspiring sermon, "The Dials of Time," commemorating the installation of the new tower clock. The church has the distinction of having the only Seth Thomas clock in the state of Maine to be used in connection with a set of Meneely chimes.

Rockland.—Rev. John M. Ratcliff of Halifax has been called to the pastorate of the Church of Immanuel in this city. Mr. Ratcliff is not expected to begin his work until May. In the meantime, Rev. E. W. Webber, Chaplain of Maine State Prison, will supply the pulpit. Mr. Ratcliff comes to one of our strong Maine churches and will have as a helper in his work one of the finest quartets in the state, and a large working parish.

Massachusetts

Melrose.—Rev. L. L. Lewis, minister. At the annual parish meeting held Tuesday, Jan. 11, 150 sat down to a good supper served by the Friendly Alliance. At the close of the supper the people adjourned to the parlor above to listen to the annual reports and elect officers for the ensuing year. The collector's report showed a gain of over $1200 for pew rentals, pledges, offertory and envelopes. The treasurer reported all bills paid and a balance of more than $900 in the treasury. The fair held by the ladies in December, one afternoon and evening, netted nearly $1,300. All departments made very gratifying reports, showing activity and harmony. The Y. P. C. U. has been reorganized and is doing efficient work.

Franklin.—The Christmas service was inspiring and called out the largest congregation in years. The Japan offering went over the top to the extent of $136 above the requested quota of $100, making $236 that we shall send to our former neighbor, Dr. Ayres. The Sunday school, under the efficient leadership of Miss Elizabeth Randall, preceptress of Dean Academy, has doubled its membership in the past few years. The little children have been taught to give and have sent more than $200 to the waifs of Armenia and $25 to Dr. Jordan's school for colored children in Virginia. The Sunday school had its usual "White Christmas" and entertained many young guests from the mill district of the town. Generous friends contributed $175 for this Christmas celebration. The pastor, Rev. R. R. Marvin, with an efficient committee, is at work to double the membership of the church in the Murray Crusade and candidates have united with the church at each communion. But so many have united with the church during Mr. Marvin's long pastorate that the harvest field has already been well tilled.

Everett.—Congregations of between three and four hundred greet the pastor, Rev. R. H. McLaughlin, every Sunday. The percentage of men is noticeably large and continues to grow. Mr. McLaughlin preached the sermon at the Union Thanksgiving service at the Congregational church, making a deep impression on people of all denominations. Thanksgiving dinners were sent into the homes of 102 people and several families were remembered at Christmas time. The annual Roll Call of the church was held on Thursday evening, Dec. 30, and was a delightful reunion of members, many of whom came from surrounding towns or sent messages from a distance. Prospective members were also entertained, and on the first

Sunday of the new year nineteen were received into fellowship.

Haverhill.—Early in December our Ladies' Circle held a holiday sale at which a little over $800 was cleared. Immediately the women voted to pay the third installment of $500 towards the pledge of $1500 which our Ladies' Circle made to the Million Dollar Drive. The Men's Club has arranged to give in Murray Hall on Friday, Jan. 28, one of its famous shows. The latest venture of this character by the Club was a minstrel show, which was a great success. The entertainment this time is to be of the nature of a vaudeville, nearly all of the various parts upon the program being taken by members of the club. The club has decided to purchase a piano for the use of the church in the dining room. The church was assessed $200 for the Japan Mission. The collection for the Mission brought in $140. The trustees have voted to make up the amount of the assessment from the treasury. The congregations in the Haverhill church are noticeably larger this fall and winter than they have been for several years. And owing to the difficulties of industrial conditions there is necessity for a great amount of care and work for our church right at home.

New York

Utica.—The reports at the annual meeting were most encouraging. The every-member canvass brought in the largest total pledge ever made. The salary of the pastor was raised $300. The bazar by the Ladies' Aid Society was a success, and through the year the women have raised nearly $1700. At Christmas the Sunday school entertained a large number of children from the House of the Good Shepherd, giving them supper, candy and presents. The Men's Club meets monthly, when fine talks by business men are enjoyed. The men are making good use of the billiard room.

Wisconsin

Marksean.—Miss Alice Phelps Rider recently gave a delightful benefit recital of well-chosen readings, vocal and piano selections, before a large and enthusiastic audience. She is a graduate of the Wisconsin College of Music in Milwaukee. Previous to her college training, she attended the Markesan high school, and was actively identified with the Markesan Universalist Church and Sunday school, and for that reason the people all the more welcomed her entertainment. The sum of $66 was realized, which will be appropriated for Sunday expenses.

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THE GENERAL SUPERINTENDENT'S ENGAGEMENTS

Jan. 23. Oak Park, Ill.
Jan. 24. Cleveland, Ohio.
Jan. 27. Livermore Falls, Maine.
Jan. 28. Waterville, Maine.
Jan. 30. Springfield, Mass.

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INTERSTATE MINISTERS' MEETING

The ministers of Massachusetts have met annually for several years past, just previous to the Lenten season, for counsel regarding means and methods for co-operation and constructive work. That the results have been far-reaching was particularly indicated in the plans and their actual realization at the most recent meeting held in the Roxbury Universalist Church on Jan. 10. The state meeting of previous years become interstate this year, and the ministers of New Hampshire, Connecticut, Rhode Island, and Massachusetts met to consider plans and to unify purposes for "Our Greatest Denominational Adventure." The Murray Membership Crusade was uppermost in the minds of every person present, and throughout the day it was the objective of the hope, the message, and the prayer of every participant—and every one participated.

Promptly at 10.30 Rev. Stanley Gates Spear, pastor of the church, commenced the order of the day by conducting a devotional service, in which the keynote was consecration to the great opportunity of the hour. The minds and hearts were made ready for the suggestive addresses which followed.

Rev. Charles R. Tenney spoke of the value and the necessity of the personal work of the minister, its value to the minister and its necessity to the enduring life of the Church. Rev. Leroy W. Coons, D. D., followed in an address emphasizing the place and the force of the spoken word—the message—in a crusade program, the necessity of a definite plan in preaching and the cumulative value of a series of sermons.

The hour of fellowship followed while partaking of a most excellent luncheon served by the ladies of the Roxbury church.

Rev. John Smith Lowe, D. D., General Superintendent, "whose soul is on fire with the spirit and the message of the Crusade," as one minister declared, spoke from his heart to those who will help him to translate hopes into realities. Be one to win one, but if you are to win one you must *be one*.

This hour of revitalizing was followed by the most significant experiences and expressions of the day, in which the representatives of the four states participating gave their words of suggestion and their pledges of fealty without a spoken or implied divergence from the great commanding program which had been given to the Church to realize. These most excellent messages were given as follows: Massachusetts, Rev. Clarence J. Cowing. Connecticut, Rev. Theodore A. Fischer, D. D. New Hampshire, Rev. Frank W. Whippen. Rhode Island, Rev. E. Dean Ellenwood.

And then came that hour of consecration and communion which no participant will forget, led by Rev. Richard H. McLaughlin. The reality of God's presence was never more felt than then. The leader knew God. "Because I have seen the Father, ye shall see him also."

Then we sang a hymn:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

In connection with this meeting suggestive plans were submitted as follows:

January, February, March, April: State-Wide Evangelism

A definite plan: Every pastor in every field including a survey and a campaign of special services and personal work organization.

February: Stewardship Month: Begin the Lenten Season with four Special Services:

Feb. 6—Church Attendance Day. Sermon: "The Stewardship of the Personal Life." (Life is a Trusteeship from God.)

Feb. 13—Men's Day. (Every Man Bring a Man.) Topic: "The Stewardship of Possession." (The Stewardship of Property as a Test of Character.)

N. B. This is Laymen's Sunday as designated by the Comrades. Have the men conduct the service. Note the program in the *Universalist Leader*, Jan. 1, page 12.

Feb. 20.—Mission Day. (Every Church a Mission Station.) Sermon: "The Stewardship of Other Lives." (Am I My Brother's Keeper?)

Feb. 27.—Sermon: "Stewardship and its Relationship to the World Democracy." (A New Race of Christians who will put first the making of the Kingdom of God.)

* *

A DESERVED TRIBUTE

By unanimous vote the House of Representatives passed a resolution Jan. 6 providing that when Chaplain Henry Noble Couden, D. D., resigns, he shall become Chaplain Emeritus at a salary of $1500. This is the first time in the history of the House that this action has been taken for a chaplain, and Dr. Couden said: "I feel touched by the action and proud to think it was done for a Universalist."

Dr. Couden resigned Jan. 13, the resignation to become effective on the appointment of his successor.

* *

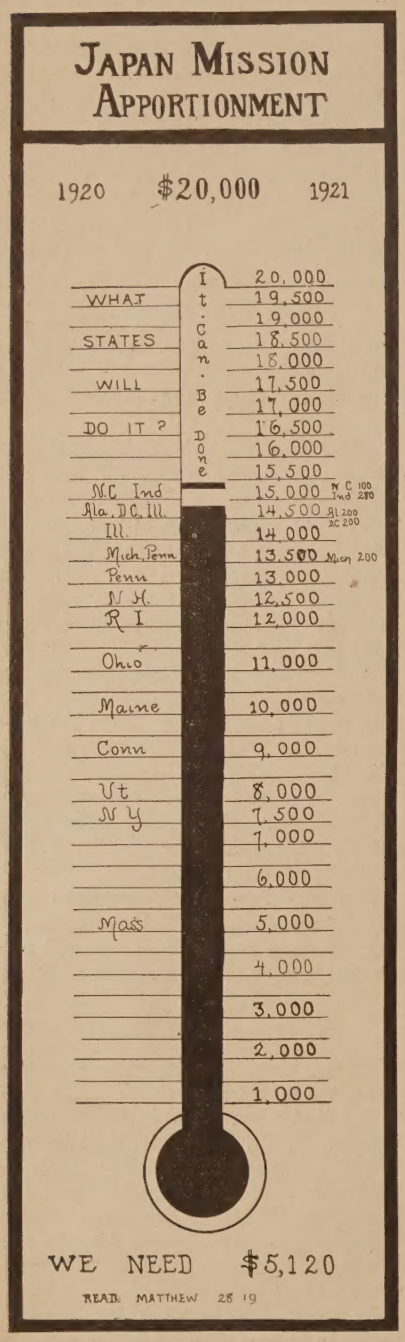
MEMORIAL SERVICE TO DR. POWERS

There will be held a memorial service to Dr. Levi M. Powers in the Independent Christian Church, Gloucester, Mass., on Sunday, Jan. 30, at four o'clock.

Four of the men in the denomination who knew Dr. Powers intimately will speak, as follows: Dr. Lee S. McCollester will give a biographical sketch, Dr. Frank Oliver Hall will speak on Dr. Powers as a

preacher, Dr. Harold Marshall on Dr. Powers as a reformer, and Prof. Clarence R. Skinner on Dr. Powers as a prophet.

* *



What states will finish this column?

* *

UNIVERSALIST CLUB OF BOSTON

The Universalist Club of Boston was addressed on Monday evening, Jan. 10, by Rev. John Sayles, pastor of Grace Universalist Church, Buffalo, N. Y. His subject was "Winning the World." Mr. Sayles was formerly private secretary to the mayor of Buffalo, and during his stay in East Aurora, N. Y., enjoyed the friednship of Elbert Hubbard. The address abounded in forceful sentences and humorous incidents gleaned from the busy life of the speaker. No one in our entire church is so close to the hearts of our laymen as Mr. Sayles, and the greeting given him at the Universalist Club attests to this fact. Three new members were received into membership. Mr. Frank Ingalls of Swampscott and Rev. John Sayles were elected to honorary membership in the Club.

* *

MASSACHUSETTS MEN!

Don't forget

The Big Banquet

only two weeks away.

Friday, February 4,

is the date.

Secretary Carr of the Universalist Comrades, President Cousens of Tufts and President Sykes of St. Lawrence, are the speakers.

The Boston City Club is the place.

Two dollars is the price.

Will You Be There?

A representation from every Universalist Church in the state is desired.

Ask Your Minister for Details

* *

OUR PUBLIC MEETINGS

Let every member and every friend of our Woman's Universalist Missionary Society of Massachusetts read carefully the program in another column, and plan to attend our Public Meeting at Chelsea, Mass., on Thursday, Jan. 27. More and more these opportunities grow in favor, and are proving worth while to those who give, and to those who receive, the ministrations of each occasion as it comes. Already Plymouth, Springfield (Second) and Lowell (Grace) have welcomed an eager company to a suggestive and compelling program, and those attending need no urging to keep these dates in mind for the meetings that remain. If possible to go, it is a sad mistake to be absent. Everybody is always very welcome, and the unanimous verdict has always been "well worth while."

Thursday, Feb. 17, 1921, Lowell, First Church.

Tuesday, March 15, 1921, Roxbury.

April (date later on), Quincy.

Grace F. White, Chairman.

* *

Some Worth-while Books

The Outline of History. By H. G. Wells. 2 volumes. $10.50.

To tell the story of the world from its beginning in chaos to the chaos of 1920 is a task which takes one's breath away and would daunt anybody but this courageous and persuasive optimist. He sweeps through the centuries like a whirlwind, dares to say that history merely proves that men have failed to apply reason and knowledge to their problems, that world peace and an infinite improvement in the comfort and nobility of living are quite possible, and that the means of salvation as never before are at hand—and various learned gentlemen trail after him, setting forth their diverging views in footnotes!

Roaming Through the West Indies. By Harry A. Franck. Illustrated. $5.00.

Mr. Dooley's formula for travel was "throw two hundred dollars out of the window, put a cinder in my eye, and go to sleep on a shelf in a boiler-works." But we can sit by our own firesides and the glowing panorama of the West Indies—those stepping-stones to South America which are almost at our doorstep, but about which we know so little—will be unrolled before us, with the "prince of vagabonds" as a guide.

The Mutineers. By Charles Boardman Hawes. $2.00.

A fascinating tale of adventure. The story of a voyage of the "Island Princess," one of the famous merchant ships that carried the name of Salem around the world a century ago. It is told many years afterward, by a man who had been the ship's boy, and on whose young mind the thrilling experiences of that memorable voyage had made a lasting impression. An unusually interesting story, told in a simple, natural style which adds to its charm.

No Defence. By Gilbert Parker. Illustrated. $2.00.

In "No Defence" Sir Gilbert has given us a novel of dash and romance, dramatic situations and incidents, vivid pictures of West Indian forest and plantation life, and an appealing love story.

* *

Notices

W. U. M. S. OF MASSACHUSETTS

Public Meeting

Chelsea, Mass., Jan. 27, 1921. Universalist Church, Cary Avenue.

Morning session at 10.30, Mrs. Nellie C. Wadleigh, District Vice-President, presiding. "Value of the Cheerful Letter," Mrs. W. B. Nichols. "Our Bethany Union, from a Woman's Standpoint," Mrs. Eugene F. Endicott. "For Their Sakes," Rev. Stanley G. Spear.

Recess, Box Lunch. Coffee.

Afternoon session at 1.30. Rev. Mrs. Nancy W. P. Smith, State President, presiding. Devotional period, Rev. R. Perry Bush, D. D. "Are Missions in China Worth While?" Mrs. Harriet Boutelle Lacy. "A Word from Japan," Matsu Koyama. "Our Southern Field," Mrs. Marietta B. Wilkins, our National President.

The offering will be received, as usual, to assist in payment of expenses of the meeting. A generous gift will meet our gratitude.

Public Meetings Committee,
Grace F. White, Chairman.

Take Broadway-Chelsea car in Scollay Square, Subway. Leave car at Cary Avenue. Walk one block to church.

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The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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History of Universalism in America

By Richard Eddy, D. D.

This work is indispensable to all Universalists who would understand the beginning of our church in this country. The history covers a period beginning one hundred and thirty-four years previous to the landing of John Murray in 1770 up to the year 1886. It gives an accurate record of the thirty years ministry of Murray, of the rise and progress of organized Universalism in America, and includes biographical sketches of eminent patriots, philanthropists and men of letters who were avowed Universalists

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UNIVERSALIST PUBLISHING HOUSE

Crackling

Overcoats can now be bought for a song, says a trade journal. Must be talking to Caruso.—*Norfolk Virginian-Pilot.*

* *

After an absence of four years a certain man went back to visit his old home town. The first four people he met didn't remember him and the next three didn't know he had been away.—*Polo (Mo.) News-Herald.*

* *

It is claimed that the people of the United States are at last becoming thrifty. Probably they realize that is the only way to buy a new car.—*Chicago News.*

* *

"I see by the papers that there are two hundred families for every one hundred apartments."

"Well, it takes the combined income of two families to pay for one apartment these days."—*New York World.*

* *

The constable of a New England village, a man of exceeding good nature, found it necessary to lock up three tramps who had strayed into his jurisdiction. Shortly after the arrest he was met by the mayor of the village, who, observing the constable hurrying down the main street, asked,

"Where are you going, constable?"

"Oh," exclaimed the constable, "the three tramps I just locked up want to play bridge, and I'm out hunting for a fourth!"—*Harper's Magazine.*

* *

The most cheerful sign is that counterfeiters are again finding it worth while to make money.—*Richmond (Va.) News Leader.*

* *

He: "My dear, I've warned you before, and now I must insist that we try to live within our income."

She: "Oh, very well, if you want to be considered eccentric by everybody in our set."—*Boston Transcript.*

* *

Bobby's mother took him out to the park the other day, and as they stood watching the birds in their enormous cage the little fellow observed a stork gazing at him. "Oh, look, mother," said Bobby. "The stork is trying to see if he remembers me still."—*Argonaut.*

* *

Johnny liked ice-cream, but he drew the line at turning the freezer. One day when his mother returned home she was agreeably surprised to find him working away at the crank as though his life depended on it. "I don't see how you get him to turn the freezer," she said to her husband; "I offered him a dime to do it."

"You didn't go at it in the right way, my dear," replied the husband. "I bet him a nickel he couldn't turn it for half an hour."—*Argonaut.*

THE BOOKS BEING TALKED ABOUT

While this selected list of books can not include all the most worthwhile current publications, the converse is true—that all books listed in it are, for one reason or another, significant. Not only private buyers, but neighborhood libraries and reading clubs—which often must buy carefully—will find it of value in making selections for purchase.

FICTION

A Poor Wise Man. By Mary Roberts Rinehart. $2.
The labor problem as a background for a delightful love story.

No Defence. By Gilbert Parker. Illustrated by C. D. Williams. $2.
A romantic tale of an Irish gentleman and his love, staged in Ireland, England, the West Indies, and America in the days of the French Revolution.

The Trumpeter Swan. By Temple Bailey. Illustrated by Alice Barber Stephens. $1.90.
A pleasant romance presenting a bred-in-the-bone Virginian hero and heroine of spirit and charm, the center of a group of attractive Southerners.

Erskine Dale, Pioneer. By John Fox, Jr. Illustrated by F. C. Yohn. $2.
A tale of color, charm and thrill of southern pioneer folk of Revolutionary times.

The Devil's Paw. By E. Phillips Oppenheim. Frontispiece by H. Weston Taylor. $1.90.
Another of the author's novels of intrigue, the story of the bold plan of some English Labor Party leaders to throw England into chaos in the third year of the war.

The Top of the World. By Ethel M. Dell. $2.
A story of passionate love and intrigue in a South African setting.

The Valley of Silent Men. By James Oliver Curwood. Illustrated by Dean Cornwell. $2.
A stirring tale of hardihood, daring, and love set in the Canadian Northwest.

Black Bartlemy's Treasure. By Jeffery Farnol. $2.15.
The romantic adventures of treasure seekers on a quest for a hidden fortune.

Main Street. By Sinclair Lewis. $2.
The vividly realistic story of the encounter of an idealistic young college-bred woman with small-townism, set in Minnesota but universally true.

The Age of Innocence. By Edith Wharton. $2.
A brilliant re-creation of the New York of the '70's.

Moon-Calf. By Floyd Dell. $2.25.
A significant first novel of the biographical type portraying the reactions to life in the middle West of a youth of humble origin, a dreamer and idealist.

Potterism. By Rose Macaulay. $2.
A clever and witty English novel, a portrayal of philistinism in modern society, directing its chief attack against the popular newspaper.

Mary Wollaston. By Henry Kitchell Webster. $2.
A tremendously real picture of a fine sensitive type of present-day young woman.

Caliban. By W. L. George. $2.
A condemnation of the blind, mistaken spirit of materialism of the age, conveyed through the story of the rise of a yellow journalist.

Captain Macedoine's Daughter. By William McFee. $1.90.
The story of a girl of questionable antecedents, a compelling book pervaded with the haunting mystery of the sea.

Woman. By Magdeleine Marx. Introduction by Henri Barbusse. $1.90.
A courageous novel presenting a psychological study of womanhood.

The House of Lynch. By Leonard Merrick. Introduction by G. K. Chesterton. $2.50.
The struggle of an artist against the domination of his father-in-law's millions.

NON-FICTION

The Outline of History. By H. G. Wells. 2 v. $10.50.
A subtly written philosophic discussion and an interpretation of the facts of history from Wells' viewpoint.

The Autobigraphy of Andrew Carnegie. $5.
Sufficiently frank self revelation to put the reader on intimate terms with the narrator.

Memories of the Empress Eugenie. By Comte Fleury. 2 v. $7.50.
A dignified and restrained biography constituting a history of the Second Empire, as seen from the inside.

Steeplejack. By James Gibbons Huneker. 2 v. $7.50.
An intimate and unconventional autobiography of the critic and author—a personally conducted tour through the literary and artistic "Who's Who" of the past fifty years.

Margot Asquith. By Margot Asquith. 2 v. $7.50.
The frank and fearless autobiography of the wife of England's former prime minister abounding in reminiscences of figures distinguished in English society.

The Story of Opal: the Journal of an Understanding Heart. By Opal Whiteley. $2.
The diary of a little girl during her sixth and seventh years revealing her joyous response to the world of nature.

Roaming Through the West Indies. By Harry A. Franck. Illustrations from photographs by the author. $5.
Another delightful record of another "vagabond" trip, this time in company with Mrs. Franck.

The Greatest Failure in All History. By John Spargo. $2.50.
Mr. Spargo's fourth book on Bolshevist Russia and indictment of Bolshevism based upon its own official records.

Mind Energy: Lectures and Essays. By Henri Bergson. Translated by B. Wildon Carr. $2.50.
A faithful study of the mind of man arriving at such conclusions as to liberate the mind from bondage to the body and to connect it with a deeper reservoir of spiritual energy.

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